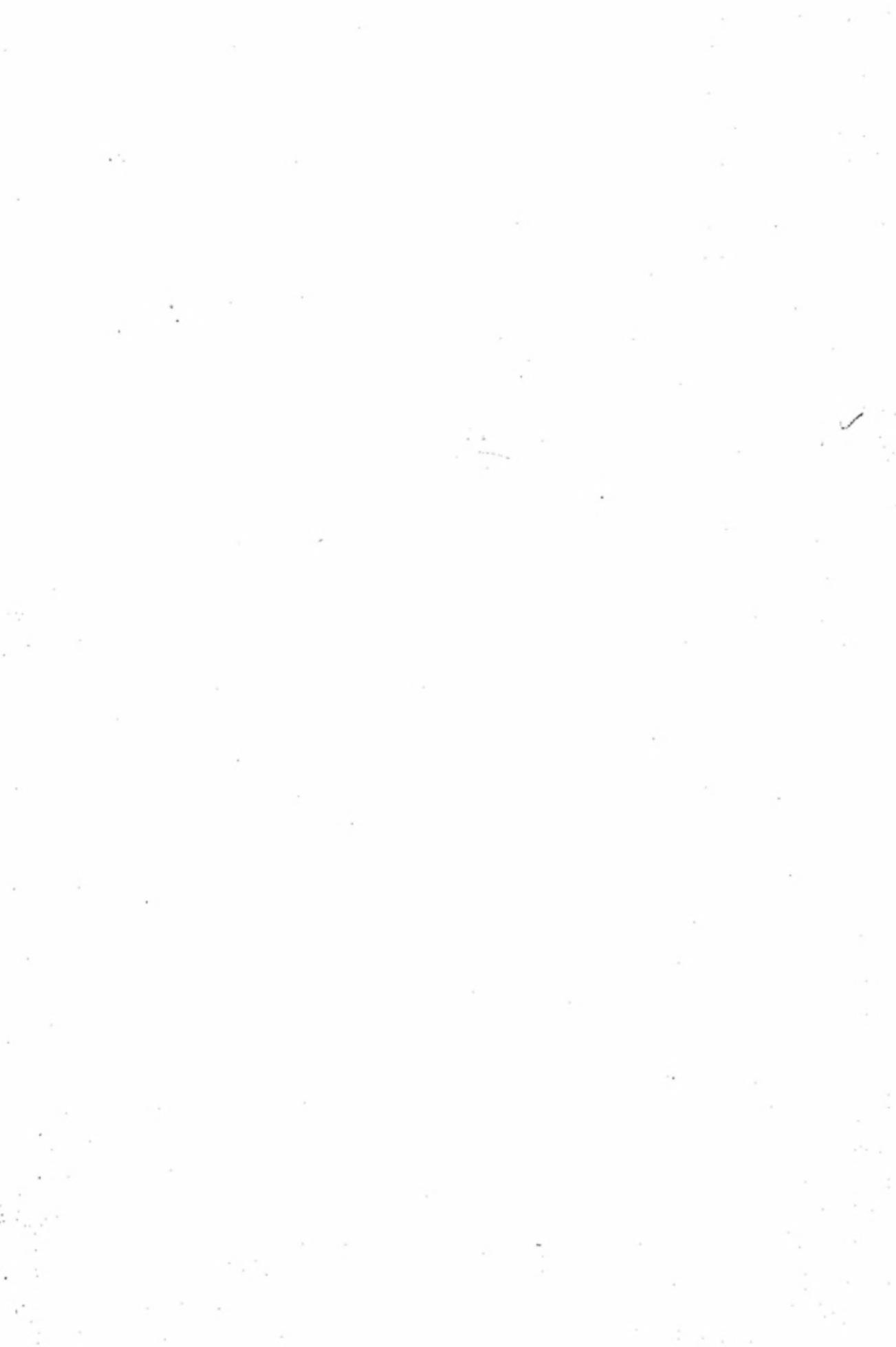


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IN PALESTINE

VOL. IV

31702

913.3305
Q.D.A.P.

JERUSALEM
PUBLISHED FOR THE GOVERNMENT OF
PALESTINE BY HUMPHREY MILFORD
OXFORD UNIVERSITY PRESS
LONDON, E.C. 4

1935

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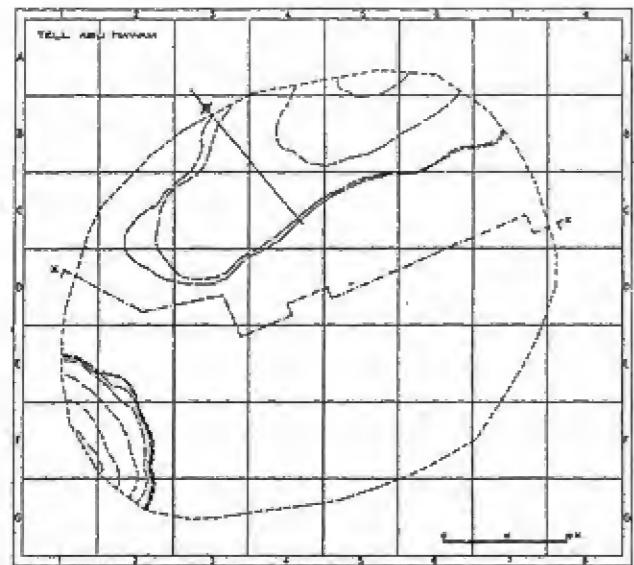
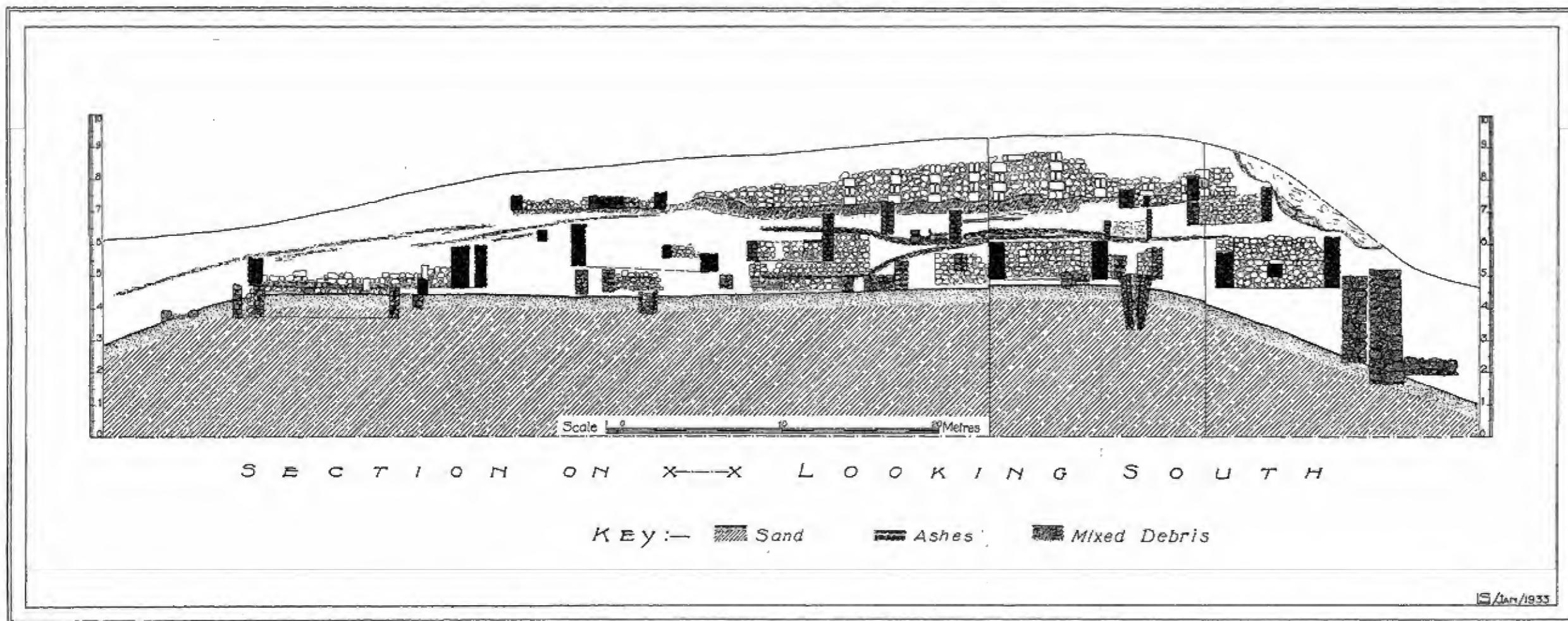
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PRINTED IN
GREAT BRITAIN
AT THE
UNIVERSITY PRESS
OXFORD
BY
JOHN JOHNSON
PRINTER
TO THE
UNIVERSITY





KEY TO COLOURS

- Green—Stratum II
- Red—Stratum III
- Blue—Stratum IV
- Dark Grey—Stratum V

EXCAVATIONS AT TELL ABU HAWĀM

THIS report contains the results of two seasons of excavation at Tell Abu Hawām. The first, which has already been the subject of an interim report,¹ lasted from November till January 1932-3. The second, which completed the clearance of the site, began on 7 March 1933 and lasted till 30 April, with a supplementary clearance conducted by Na'im Effendi Makhoully in July and August 1933.

The report is divided into three parts. The first, introducing the plans, and dealing with the stratification and general condition of the site, is intended to give a framework in relation to which the historical coherence of the excavated material may be judged. The second is a catalogue of that material. In the third the evolution of the site is summarized against the known historical background.

PART ONE

Stratification and Condition of the Site

The plans reproduced on Pls. I, III, IV, and XI² are numbered in Roman figures II to V, corresponding to four main periods of construction distinguishable on the site, of which number V is the earliest and lowest. The numeral I has been used only as a collective term to denote the mixed surface debris, about a metre in depth, of which no coherent plan could be made. Some explanation of the plans is necessary.

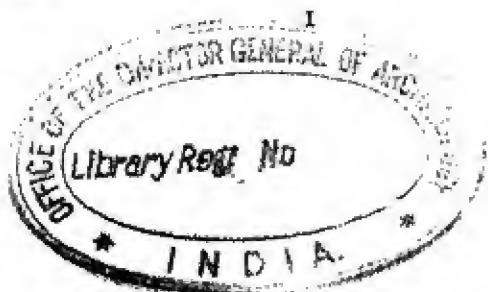
The conventional use of 'strata' in the analysis of the formation of a mound

¹ Vol. III of this *Quarterly*, pp. 74-80.

² The surveying of the site and execution of the plans were the work of Labib Effendi Sorial, whose co-operation throughout the excavation was of the utmost value.



FIG. I.



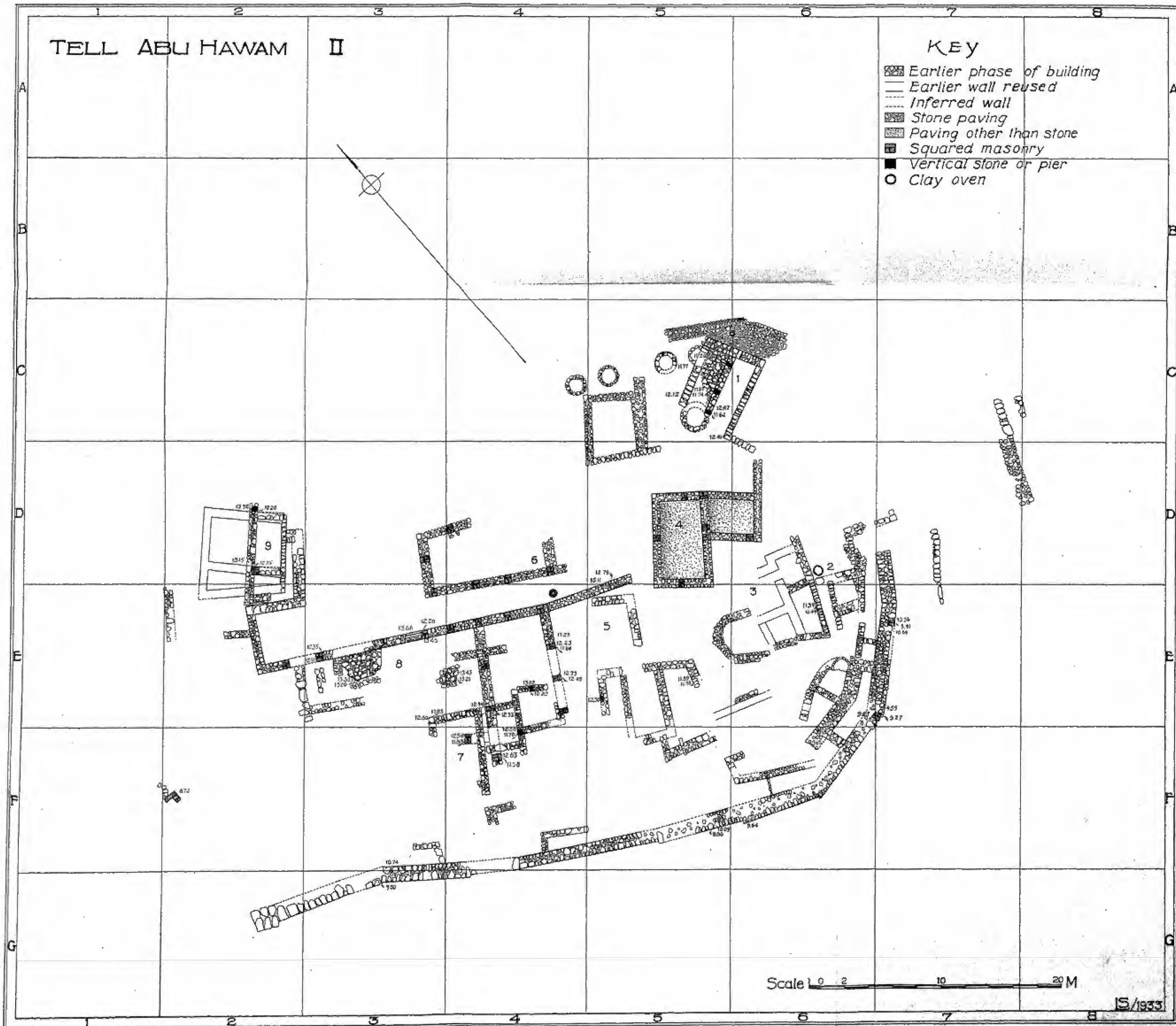
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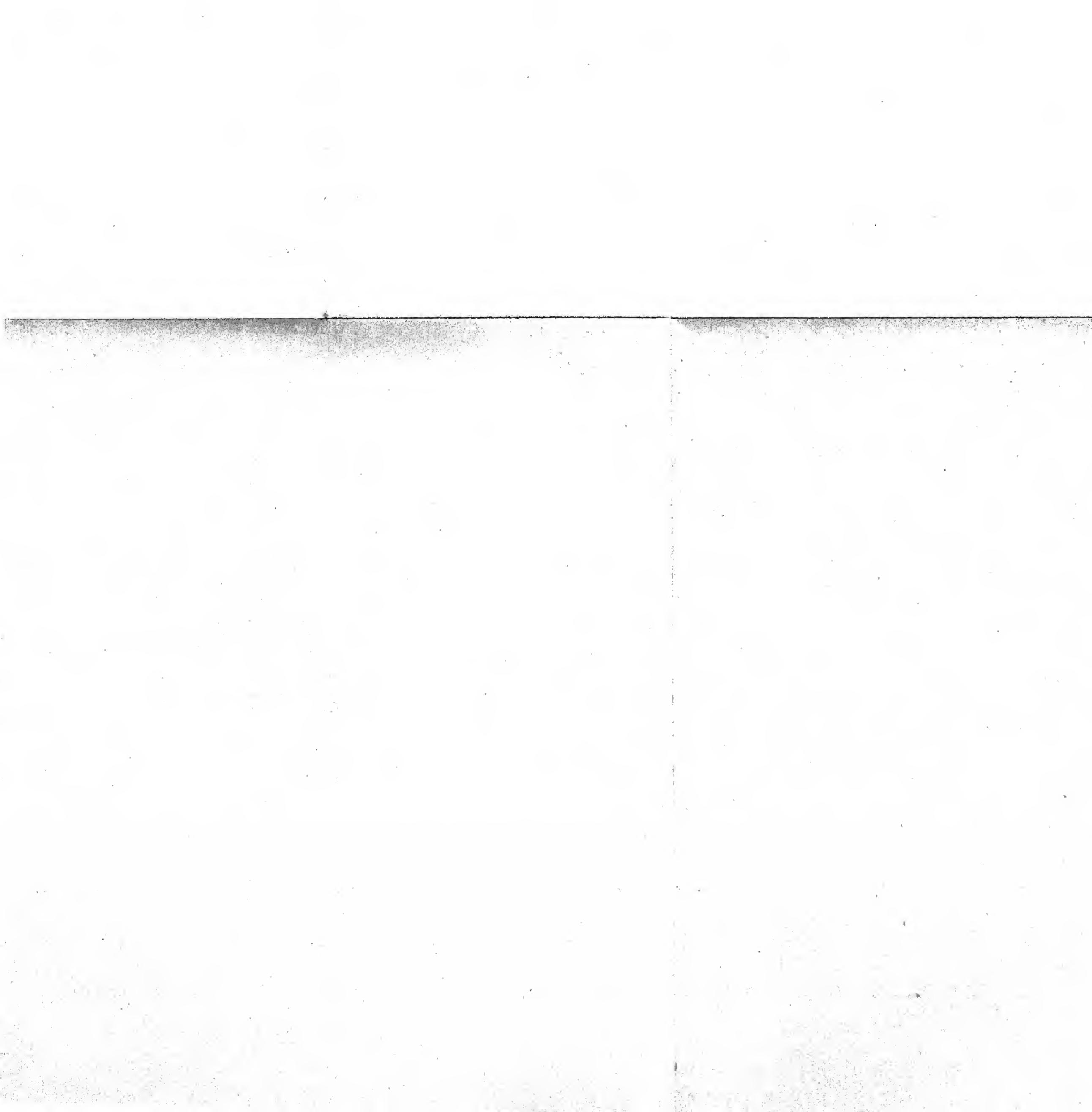
suggests a history divisible into static phases in each of which the life and culture of the last are definitely superseded. The history of fact is not so divided. In Jerusalem to-day a twelfth-century building stands in good condition and in active use while its twentieth-century neighbour, already a rubbish heap, will soon be a ruin. Similar conditions doubtless marked the evolution of an ancient site, and a certain complexity in the structural remains is the result. Stratigraphy is the attempt to simplify or schematize that complexity so that it may be used to co-ordinate intelligibly the associated material. Where the architecture has little intrinsic merit the plans are still necessary as the framework within which the essential historical relations of one object to another are preserved. The main purpose of what immediately follows is to define, with greater precision than plans and levels alone can convey, the degree to which the stratification may be trusted as a true index of chronological relations amongst the excavated material.

The surface of the site is divided into 12-metre squares of which the diagonals are aligned approximately on the cardinal points of the compass. Relative levels are shown in red. Walls of which the use outlasted a single period are marked in detail on the level to which they originally belonged, and in outline on the plan of the subsequent period. Where more than a single phase of construction could be observed within a given period, buildings of the earlier phase have been distinguished where desirable by stippling. The black figures are used to designate buildings or areas mentioned in the text.

Stratum II. Graeco-Persian Period. Late sixth to early fourth century.

The removal of surface debris (which contained Hellenistic and Roman fragments, Rhodian jar handles, a few sherds of terra sigillata, black and brown glazed fragments, and even a few medieval Arabic sherds) laid bare the foundations shown on Pl. I. Exposure to wind and weather and the despoliation of the site in recent years are responsible for the empty spaces in F 2, 3, 4, and 5, the total loss of the northern quarter of the town, and the general scrappiness of the remains throughout. Yet the surviving foundations with their associated pottery, in spite of some stratigraphical ambiguities due to sparseness and inequality in level, are sufficiently coherent to indicate a general uniformity of period. They indicate, too, a certain degree of design in planning and construction. In the centre, E 2-5, a building or block with a frontage of 30 metres looked on to a street which, though not straight throughout, was roughly axial to the town. The surviving fragments of the building were constructed with ashlar ribs in the style described in Vol. III, p. 78, and shown in the photograph reproduced here on Pl. II, 1. Other







1. DETAIL OF MASONRY IN GRAECO-PERSIAN PERIOD, SHOWING COMBINATION OF RUBBLE AND ASHLAR. E 3, AT 8

In no case did buildings of this period survive above the original ground level



2. PARTIAL VIEW OF STRATUM III: SQUARES E, F 4, 5, LOOKING SSE.

EXCAVATIONS AT TELL ABU HAWĀM

buildings of the period were in the same technique, though generally this could only be inferred from the presence of fallen but characteristic cut limestone blocks. A wall surrounded the settlement, but only at the southern edge of the site did the foundations of a section of it survive, a meagre relic nowhere more than two courses high. The wall was of rubble, generally of no great size. It was rectilinear in plan with shallow offsets at each change of direction consolidated with longer stones to give a bond. At three of these offsets ashlar blocks of the characteristic type were built into the wall as in Fig. 2 *a* and *b*, the adjoining masonry being of rubble. Toward the west end the large stones employed are unquestionably borrowed from the ruins of an earlier period. Their relation to the rest of the wall is doubtful owing to the radical disturbance suffered by this part of the mound. Floors and streets were occasionally paved with stone (e.g. the house at 1 and the cobbled space outside it), or with compressed mud laid on a rubble bedding, as in D 5 at 4. The pavement at 8 in E 3 is apparently the top step of a flight ascending the hill from the south-west, and marks a side approach to the central street.

Such are the scanty remains with which the pottery and objects described on pp. 14 ff. were found associated. The coin-hoard published in Vol. I, pp. 10 ff., of this *Quarterly* was found in a pot buried in the remains of the wall east of the number 6: its presence proves nothing as to the date of the wall except that this cannot have been built after the cache. Chronologically the same degree of coherence must be attributed to the objects as can be claimed for the buildings. This allows an appreciable lapse of time between the earliest and latest dates of the stratum — perhaps three times the life of a house built of rubble on loose foundations. Taking the outer wall and the buildings with the ashlar ribs to mark the mean date of the stratum, we have in E 4 and F 4 the remains of an earlier building, 7, that must already have been ruinous when those were constructed. Yet orientation, level, and associated pottery alike suggest that no great period elapsed between the two. In the earlier building there are no limestone ashlar ribs; instead, long stones were built upright in the walls, as was done in the house at 1 in C 5, 6. Both systems may well have been practised concurrently.

The soil in which the architects of the 'ashlar phase' of building had to lay their foundations was largely composed of the ashes and refuse of the slightly earlier occupation of which the building at 7 is a relic. In places there were pits or depressions filled with cinders, bones, shells, and loose rubbish. One

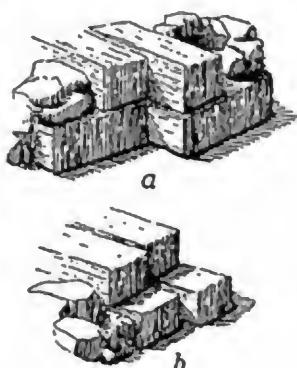


FIG. 2.

such pit existed in E 3 where the wall at 8 passed directly above it: the foundations were sunk about 130 cm. below the ground. The pottery types that occurred in the underlying debris were identical with those found in

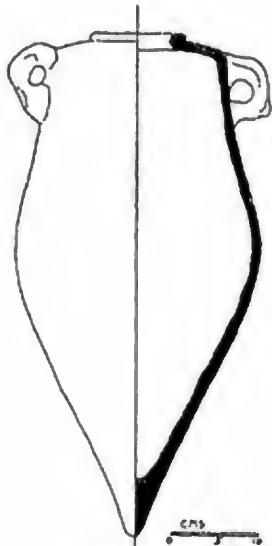


FIG. 3.



FIG. 4.

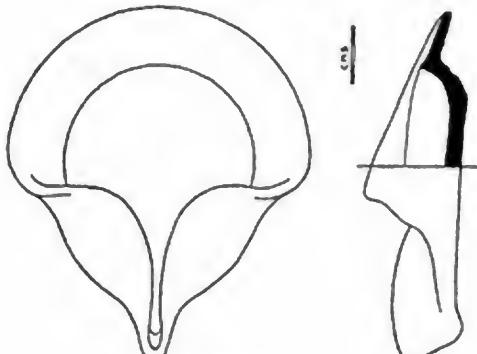


FIG. 5.

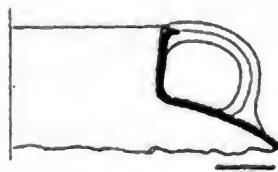


FIG. 6.

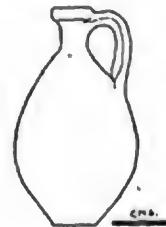
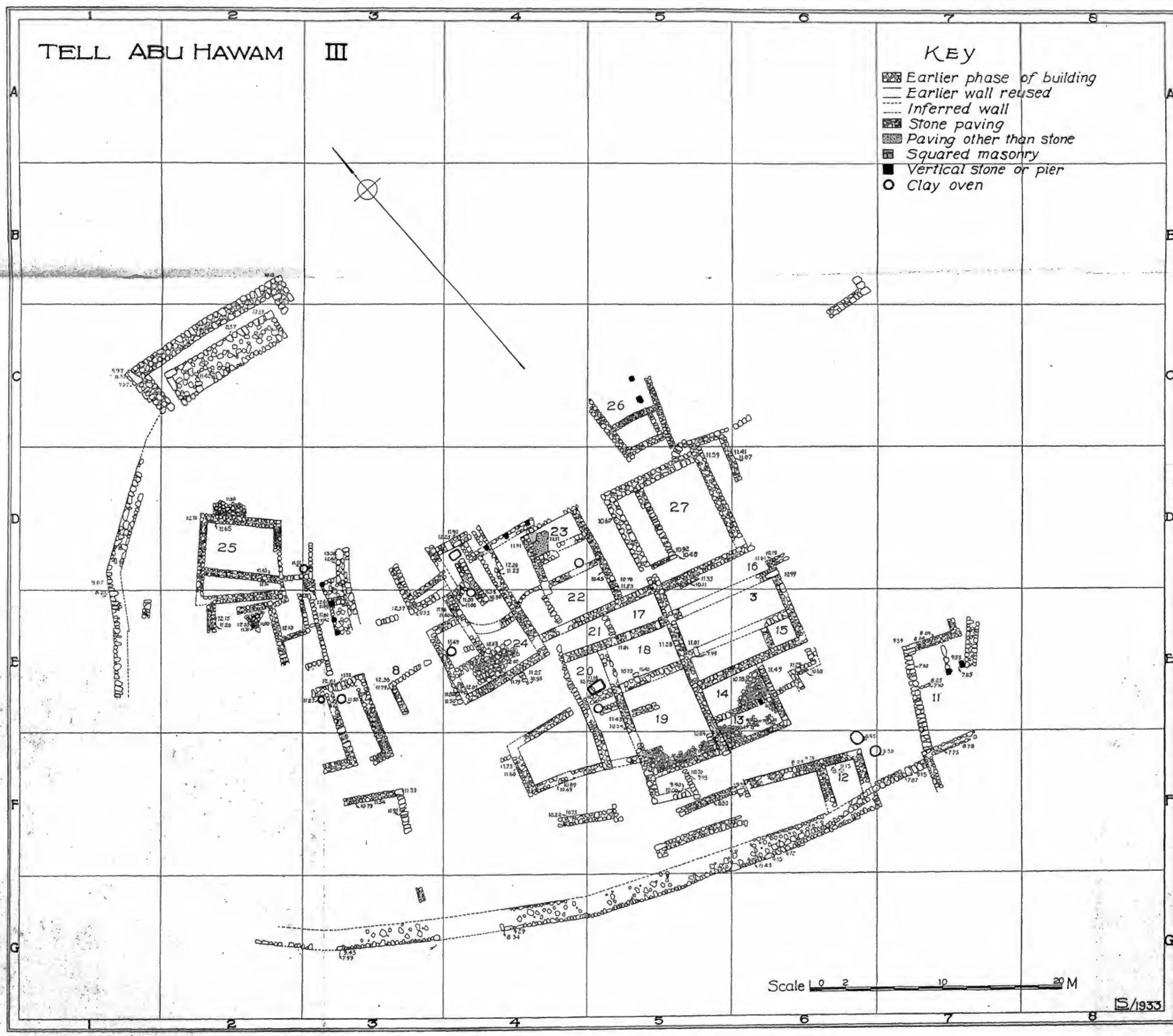


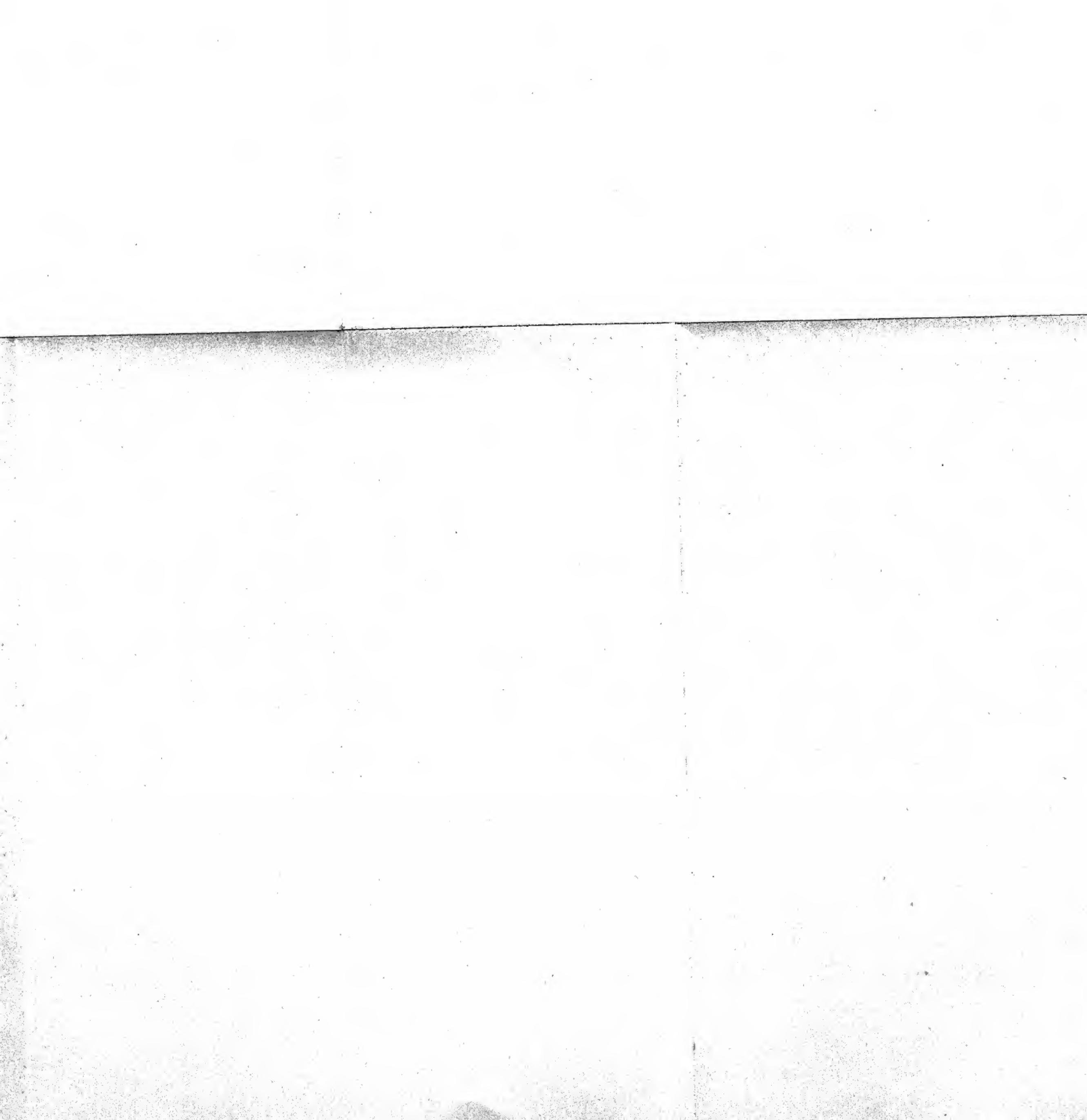
FIG. 7.

the rooms and walls built upon it and in the slightly earlier building at 7. The most characteristic types are seen in Figs. 3, 4, 5, 6, and 7.¹ They occurred, too, in almost monotonous abundance in C, D, E, 7, where the

¹ FIG. 3. *Jar*. Orange- or pink-buff ware containing numerous dark-red particles. The colour is the same throughout the section. The shoulder is always sharp, the rim low, the handles misshapen and awkwardly stuck on to the pot. Cf. Petrie, *Gerar*, Pl. LVI, type 47 h; Petrie, *Beth-Pelet I*, Pl. XLIV, Tomb 650; C. N. Johns, "Atlit", *QDAP*, Vol. II, pp. 41-104. A fragment of the same jar in identical clay has been picked up at Lübya, between Kafir Kanna and Tiberias. The jar appears commonly on other sites but in different clays. FIG. 4. *Bowl*. Gritty buff ware: the section shows ash grey-brown in the centre. Occasionally the ware is as in the jar of Fig. 2. Cf. Petrie, *Gerar*, Pl. XLVIII, type 8 k; Reisner, Fisher, Lyon, *Harvard Excavations at Samaria I*, 292, 15 a; Macalister, *Gezer III*, Pl. CLXXXVII, 13. FIG. 5. *Lamp*. The ware is generally

PLATE III





EXCAVATIONS AT TELL ABU HAWĀM

ground outside the wall, originally sloping sharply away to the south-east, served as a refuse dump during the occupation of this stratum. In this dump and elsewhere a number of Greek sherds were found along with the characteristic local types.¹ Some of these sherds can definitely be dated to the late fifth or early fourth century. Others of black-figure ware belong to the beginning of the fifth or end of the sixth century. The greater part of the remains should perhaps be placed toward the end rather than the beginning of the period thus indicated. The rest of the material from the stratum, described on pp. 14 ff., is consistent with a mean date in the fifth century. The Corinthian fragment, number 24 *a* on Pl. XII, facing p. 16, was found in a disturbed area at 3 in E 5, 6 (see below), and is dated 600 B.C. or a little later (see p. 16).

Stratum III. c. 1100–925 B.C. (?).

After the removal of Stratum II and of the debris below it the walls shown on Pl. III appeared. Pl. II, 2, is a partial view taken from the north corner of the room at 20, looking to the south and south-east. Though the IIIrd stratum was more coherent in plan than II, there were still in it certain areas of disturbance. The western and north-eastern sides as in II were entirely missing. In addition the building at 3 in E 5, 6 had been eviscerated by a great pit sunk through the accumulated height of the mound well down into the sand. This pit was found filled up to the surface with loose stones and potsherds of the types familiar in Stratum II. Farther west, a group of typical II pottery together with the glass bottle shown on Pl. XXXII, No. 35, was found in the north corner of room 19: the group was certainly intrusive and the contents of this room must have suffered partial disturbance from a rubbish pit of the subsequent period. Similarly the blank space in E 3 marks the position of the refuse pit at 8 already mentioned. It contained a profusion of square-shouldered jar fragments with loose ashes, and the two terra-cotta fragments seen on p. 17, numbers 27 and 28.

A mixture of materials might be expected at these points of disturbance and also toward the edges of the site, where the levels of the strata merge; but elsewhere, for example in the group of rooms numbered on the plan 13 to 21, there was an obvious unity of planning and orientation that warranted the treatment of the buildings and of their contents as the products of a fairly limited period identical with that of the jar, Fig. 2. These lamps are often badly warped and must have been extremely wasteful of oil. Cf. Macalister, *Gezer III*, Pl. CLXXXVII, 14; Petrie, *Gerar*, Pl. LXI, type 91 *n*; C. N. Johns, "Atlit," *QDAP*, Vol. II, p. 92, Fig. 72. FIG. 6. *Cooking-pot*. Dark brick-red ware with black grits. The section shows dark brown in the centre. FIG. 7. *Bottle*. Ware generally as in the jar, Fig. 2, sometimes whitish in colour.

¹ Pl. XII.

of time—a period which may provisionally be referred to as the 'III Period'.

The quality of construction was not remarkable either for stability or design. Vertical stones were occasionally used in room walls (*e.g.* between rooms 13 and 14). Floors were commonly paved with stone, sometimes, as in 23, with a composition of lime. Generally, of course, no traceable floor survives. The vestige of a thin lime floor could be detected in room 20. Most houses possessed an oven of clay revetted on the outside with potsherds and sometimes resting

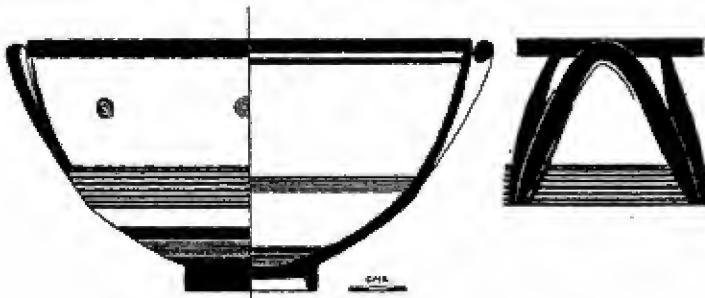


FIG. 8.

on a ring of stones. The settlement was protected by a wall, from which, however, in times of danger only the most sanguine can have gained a sense of security. To-day little more than the foundation courses survive: of these the stones are small and loosely constructed: they were founded on a packing of stones and earth. At the north, however, in marked contrast with the ramshackle remainder, there was a formidable bastion of two parallel and heavily built walls facing the sea. In the present condition of the site this bastion is isolated from the rest of the wall and we were inclined at first to associate it with an earlier settlement; but pottery later found in and below its actual structure proved that it cannot have been earlier than III. In E, F 7 trace of the wall was lost, but it seems to have turned sharply northwards in the neighbourhood of the fragmentary building at 11.

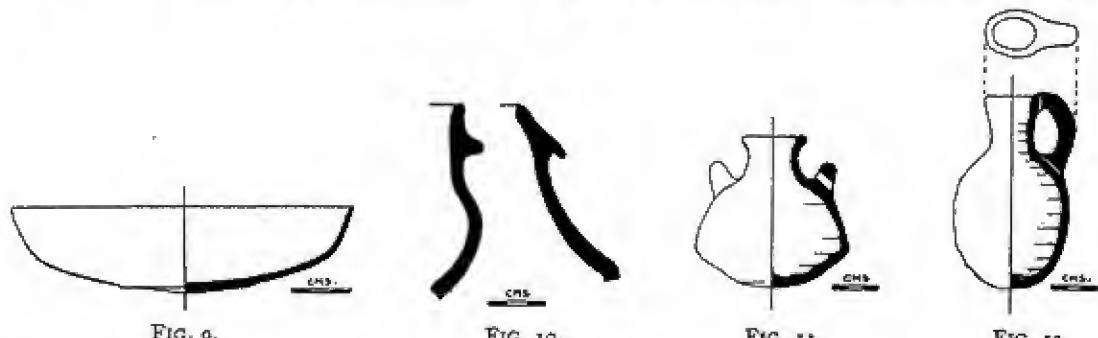
In relation to the accumulated debris that represents the evolving history of the site the position of Stratum III is fairly well defined. In the central area, comprising squares D, E 3, 4, it was divided from the remains of an earlier occupation by a continuous layer of consolidated ashes.¹ In E, F 5, 6 by ashes or tumbled stones. From II, again, it was divided by ashes and mixed debris which, though tenuous or non-existent at the edges, were thick and well defined at the centre of the site.

Certain pottery types stood out as peculiar to this period. The first, Fig. 8, a Cypriote ware familiar in Palestine especially in the form of the bottle

¹ *QDAP*, Vol. III, Pl. XX and Pl. XXI, 2.

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illustrated on Pl. XIII, facing p. 20, No. 86, is in a fine reddish or buff clay, well baked and covered with an evenly burnished red slip (verging in some cases on orange or pinkish grey) on which is an ornament of concentric rings or horizontal bands in matt black paint. At Tell Abu Hawām the bowl, Fig. 8, though never by us found complete, was by far the commonest form. The quality of the ware and decoration is by no means uniform. Frequently associated with this was a fine reddish buff ware, with a burnished dark red or creamy yellow slip: the bowl of Fig. 9 is the most characteristic shape.



Sometimes such bowls are yellow on the inside and red on the outer. On the most delicate fragments red and yellow are occasionally combined in alternate bands: a few pieces exhibiting this feature were found on the pavement of rooms 13 and 14. A coarser type of red-slip ware in which the section showed black in the centre was also common. The neck or shoulders of jugs are sometimes set off by bands of shallow ribbing. Complete examples of these red-slip wares were seldom found, but fragments were common. Fig. 10 shows two typical cooking-pot profiles in this period. Store jars have low necks, sloping but well-marked shoulders, ovoid bases, and well-made handles that contrast sharply with the exiguous botched-on loops that do duty on the jars of the succeeding II period. Those jars do not seem to have been in use at Tell Abu Hawām before the Persian period: at least there is no certain case of their appearance in any undisturbed room of Stratum III. The flange-rimmed lamp and bowl of Figs. 5 and 4 have also disappeared. Pilgrim bottles and squat pots (Fig. 11) as well as the usual oval bodied juglets (Fig. 12) are common.¹

The precise dating of these Iron Age wares in Palestine is still uncertain. The occupation of this stratum seems to have fallen mainly in the tenth

¹ FIG. 11. Pale buff ware, sometimes greyish in section. Rough texture with large white grits. Either plain or with faint red or black bands on the original surface. FIG. 12. Hard buff ware, unevenly baked, with some white grits. The surface is sometimes lightly burnished vertically.

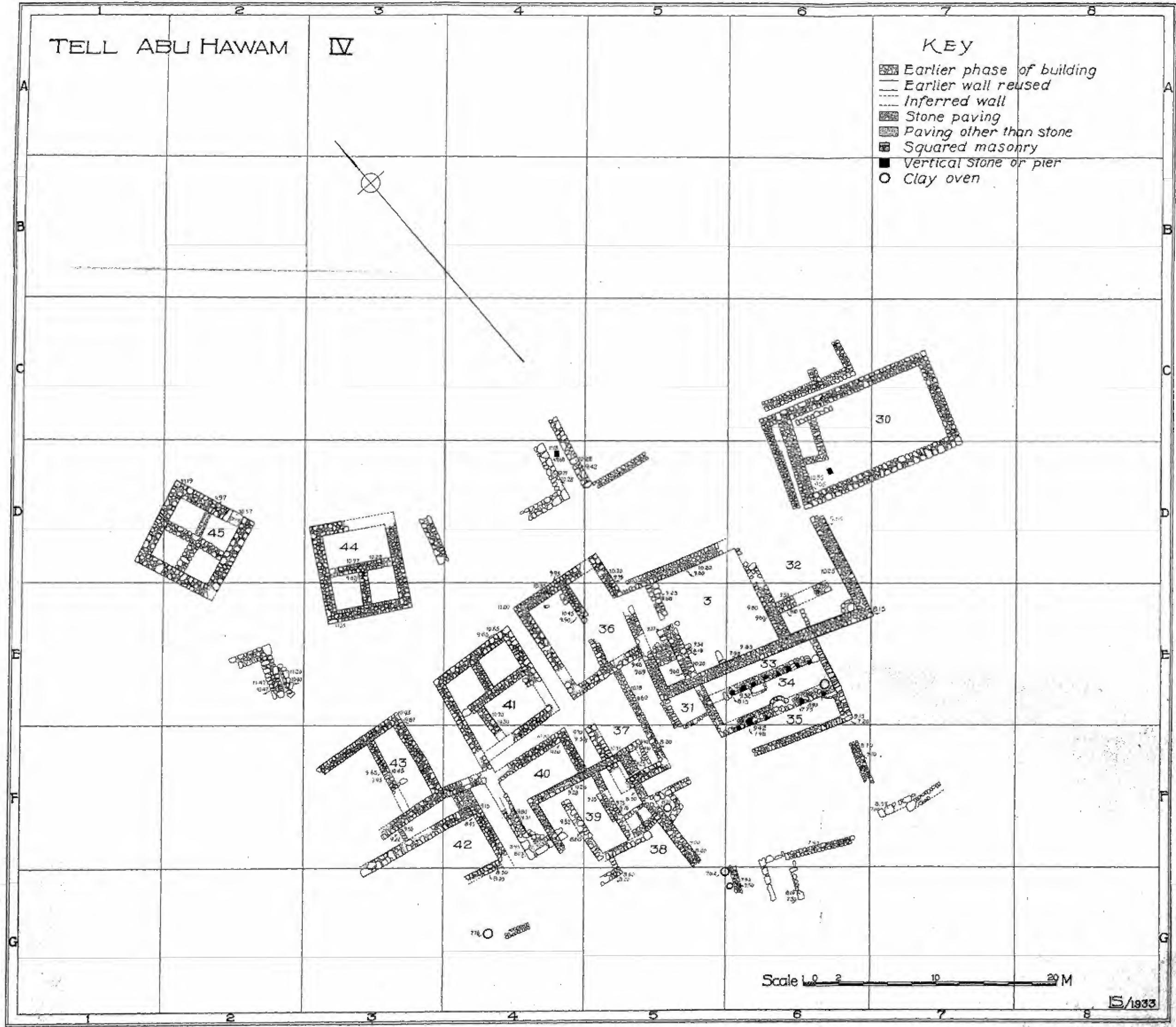
century. The coarse ring-burnished red-slip wares commonly found in Israelite sites in the ninth and subsequent centuries do not appear here. On the other hand, the finest yellow and red-slip fragments seem identical with a ware that has been found, among other sites, at Sabasta, where it can be dated to the ninth century. The position of this phase of occupation in the history of the mound is considered below on p. 67.

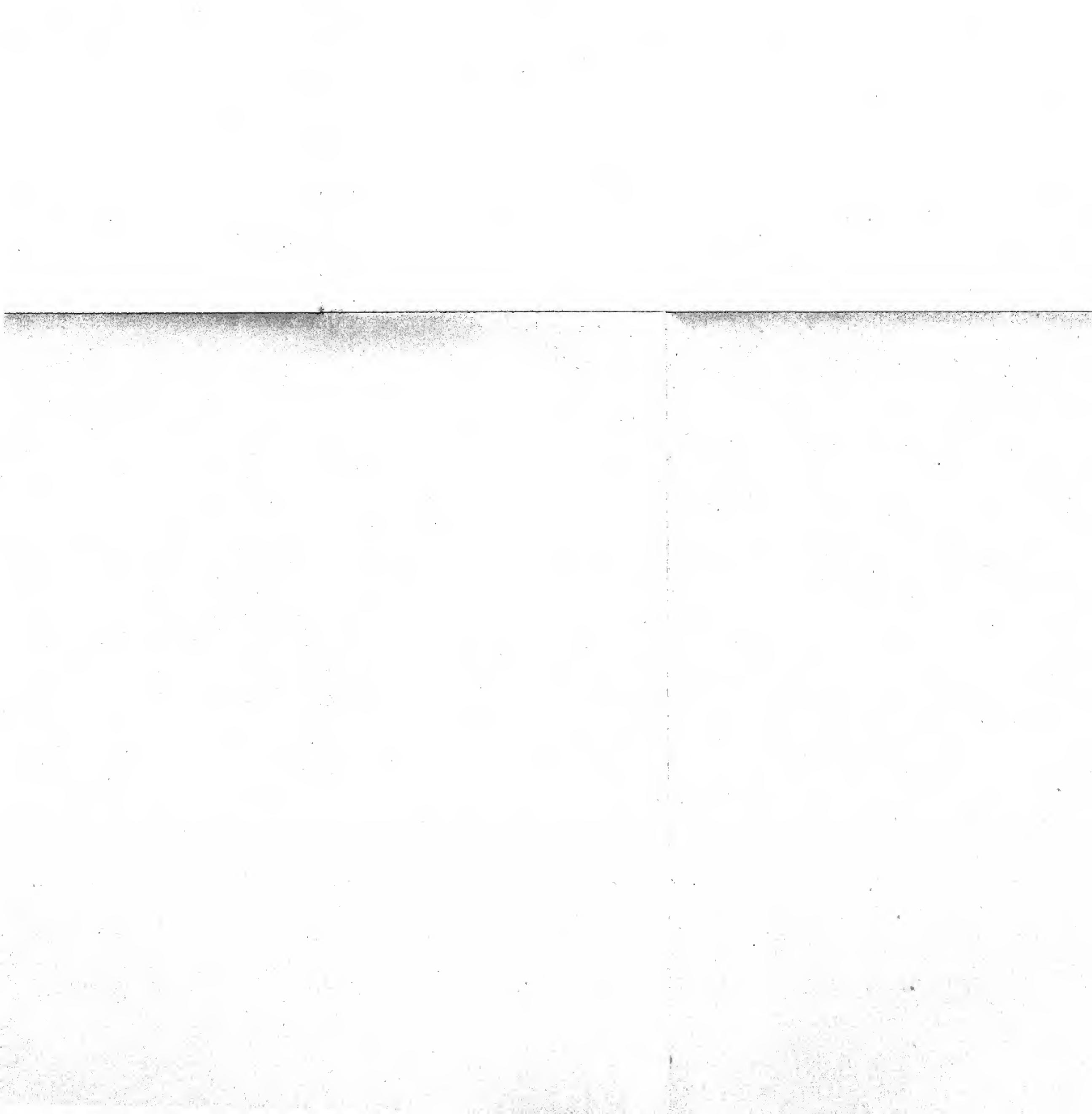
A detailed catalogue of the pottery and other objects associated with the stratum follows on pp. 19 ff.

Stratum IV. Two Phases: (a) c. 1230–1195 B.C.; (b) c. 1195–1100 B.C.

There was perhaps scarcely any interval of time between the occupation just described and that of the settlement immediately below it. A glance at Pl. IV, however, will show that the buildings of Stratum IV comprise two systems of orientation that cannot have been strictly contemporary. The north-western side of the plan is occupied by a series of rectangular or rhomboidal houses of which numbers 36, 41, and 43 form a row running east and west. Traces of a second, parallel, row can be discerned at 40 and 37, but these have been interfered with by the medley of later structures round 39. The whole of 44 and the northern parts of 36, 41, and 43 were sealed above by an impermeable layer of black and grey ash, fading away to south and west in E 5 and F 3, 4.¹ The south-eastern fringe of this ash passed, in E 5, immediately below a differently orientated building that broke into the southern corner of 36. There was no appreciable difference in level between the two, other than that due to the slope of the ground. It is clear that for the intruding structure, as for those at 39, a later phase of construction must be postulated, a phase following the occurrence of a violent fire in the town. The new buildings then erected, and the pottery and objects associated with them, are closely related to those of the subsequent period, III. The orientation is identical: the alignment in some cases the same. Of the earlier phase, on the other hand, the large rectangular building at 30, which was shown by the conformation of the debris to have preceded 32, followed the lines of a more ancient structure belonging to the original settlement of the site. Stratum IV, therefore, covers a period the latest buildings of which prescribed the orientation of III, while the earliest in one case at least were linked either by convenience or tradition to features in the most primitive occupation of the site.

¹ See Pl. V, 1. The wall to the left of the figure IV is the north wall of 36. The ashes, which pass horizontally above it from the centre of the picture, are becoming attenuated. Pl. VI, 1, is a more comprehensive view of the same section. See also *QDAP*, Vol. III, Pl. XXI, 2.







1. View of square D 4, showing accumulation of strata in the centre of the mound, at 54. In the foreground is the original sand. The figure V marks the north wall of 55, IV that of 36, with the edge of a thick ash layer passing above it. III marks the protruding end of an early Iron Age wall (that of 24); while II shows the long central building of the Graeco-Persian period. The view is taken from the east



2. Sloping retaining wall at 68, square E 1, supporting north side of the citadel. Seen from the north



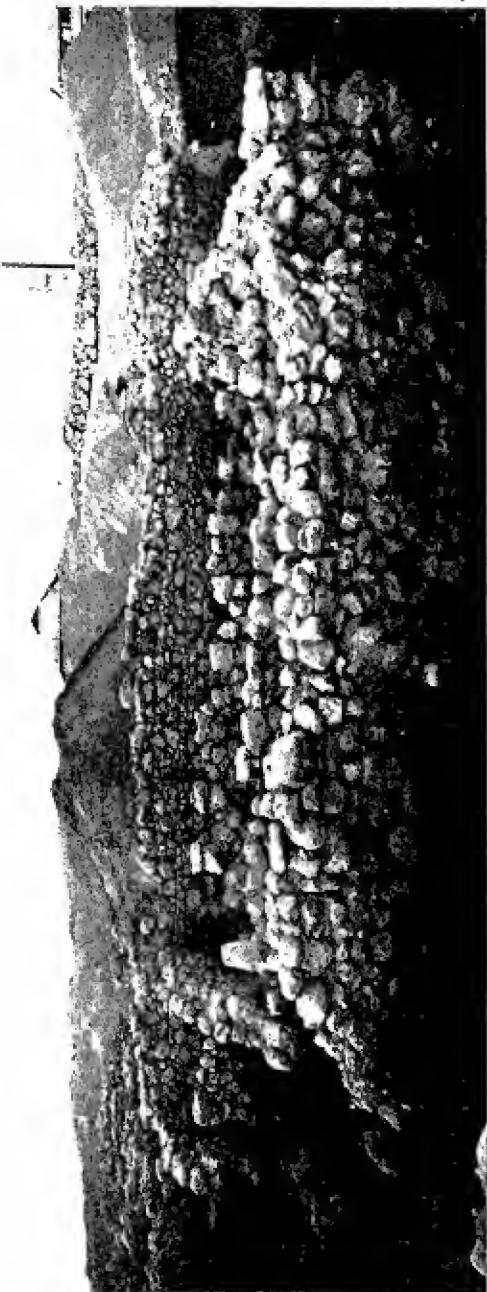
1. ACCUMULATION OF THE MOUND IN SQUARES D 4, 5. RIDGE OF CARMEL
IN BACKGROUND. LOOKING WEST-SOUTH-WEST



2. DETAIL SHOWING FOUNDATION
IN CARMEL STONE OF LATE BRONZE
AGE CITADEL, 6₄ & 6₅, E 3, LOOKING
NORTH



3. INNER FACE OF LATE BRONZE AGE WALL, SHOWING
INTERNAL MASONRY REINFORCEMENT TO THE RIGHT;
BREACH REPAIRED IN EARLY IRON AGE TO THE LEFT.
D 1, AT 6₇, LOOKING NORTH



1. EARLY IRON AGE BUILDINGS IN E 5, 6—AT NUMBERS 33, 34 AND 35, FROM SSW.



2. EARLY IRON AGE GALLERIES IN E 5, 6—NUMBERS 33, 34 AND 35, FROM WEST

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The photographs on Pl. VII, 1 and 2, give an impression of the second phase of building. They show the structures at 33 to 35, seen in Pl. VII, 1, from the south, in Pl. VII, 2, from the west. These consist of three parallel galleries of heavy but rough construction, divided by partition walls which

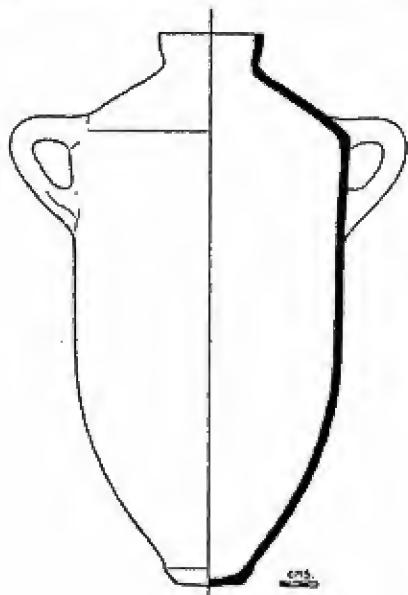


FIG. 13.

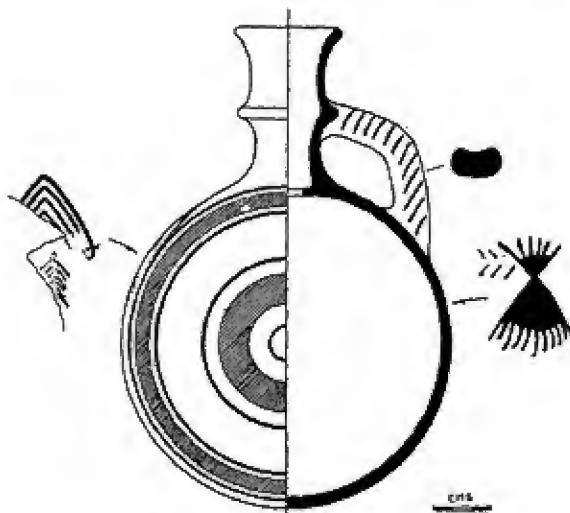


FIG. 14.

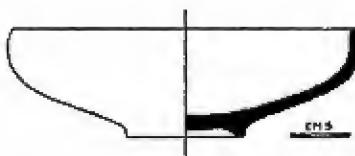


FIG. 15.

are curiously built with a series of vertical pillars, each composed of large stones set one upon the other, between which is an unbonded filling of rather smaller rubble. A door, later blocked, gave access to the central gallery from the east end: beside it a clay oven was built into the floor. A confused mass of fallen stones sloped down level with the tops of these walls: below it, in a mixed layer of earth and ashes, were found vast quantities of hopelessly crushed pottery, store jars, jugs, cooking-pots, and pilgrim bottles (Figs. 13, 14, 15).¹ It may be assumed that these pots, either thrown as refuse into the

¹ FIG. 13. *Jar*. Brownish buff with large yellow and white grits. Surface varies from brown-buff to pale drab. The thin-walled and bulbous base is characteristic of Stratum IV. The specimen drawn was found in E 5, at 36. FIG. 14. *Jug*. The section passes from grey on the inner surface to reddish buff on the outer. White and dark grits. The texture varies in fineness. Pinkish cream

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galleries, or standing there in storage at the time of collapse, are contemporary with the second phase of Stratum IV.

The large rectangular building on which the galleries abutted to the north was of better construction, the walls being over a metre thick and their stones laid in horizontal zones levelled up at intervals by lines of small rubble (Pl. VII, 1, background, facing p. 9). The contents of this building were to a large extent disturbed by the intrusive pit at 3.

What survives of the earlier phase of IV is of a more domestic character. House planning was somewhat standardized, and provided a more or less square building divided into three or four compartments connected by doors 90 to 100 cm. wide, e.g. 41, 43, and 44. Of external doors one example (with heavy stone jamb and threshold) survived at the east corner of 45; a second in the north side of 36. The walls of these houses were substantial—generally 90 cm. in width—and were consolidated at the corners with larger stones (Pls. VIII, 1, and IX, 1). The rubble masonry is characteristic, being laid in roughly horizontal courses with small stones to fill the interstices (Pls. VIII, 2, and IX, 1). A very thin layer of earth or ash divided the foundations of these houses from those of Stratum V below (cf. for example, Pls. V, 1; IX, 1; and VIII, 2). In the general absence of discernible floor levels it was not always possible to isolate with certainty the pottery fragments belonging to them from those of the earlier period. In fact most of the sherds found in these houses were of the Late Bronze Age types characteristic of Stratum V, though a few examples would appear rather to belong to the beginning of the Iron Age. The fact seems to be that the houses are transitional between the two periods, and that Aegean pottery from Cyprus or the islands, perhaps no more imported, was still in use within their walls at the time of the fire.

A greater proportion still of that pottery was found in the rectangular building, 30, at the eastern edge of the site. This building, which is seen in Pl. IX, 2 (with its predecessor immediately below it), has been planned for convenience and clarity on Stratum IV, but belongs rather to the Late Bronze Age. It may have survived into the beginning of the Iron Age, and probably did so. Its foundations, not of characteristic IV type (Pl. X, 1), were barely

slip with concentric circles in red and black paint. The pattern below the handles varies in different specimens. Ribbing inside the pot shows that the two halves were made independently and joined along the plane of the handles. Sherds of this ware representing various forms of vessel, including strainer spouted jugs, were specially numerous in these galleries. FIG. 15. *Bowl*. Light-red ware, grey centre; fairly fine texture with occasional large grits. A slip of the same clay, as a rule burnished. Examples of this bowl were all fragmentary. A handle similar to that of No. 156, p. 29, might be conjectured in some cases. Fragments of this ware in other shapes were also common in E 6.



1. DETAIL SHOWING CONSTRUCTION OF EARLY HOUSES IN
STRATUM IV, E 4, NORTH CORNER OF 36



2. NORTH WALL OF HOUSE AT 43. IN FOREGROUND, FOUNDATION
OF LATE BRONZE AGE CITADEL. E F 3, LOOKING SOUTH



1. NORTH WALL OF EARLY IV HOUSE AT 41
In foreground, foundations of V



2. EARLY STRATUM IV BUILDING AT 30
The near wall has been demolished, leaving the east wall of 50 (Stratum V) standing clear in the foreground. In middle distance, towards the left, a limestone pillar erect.
C, D 6, 7, from the east



1. NORTH WALL OF THE BUILDING AT 30

Directly below it can be seen that of the original Late Bronze Age structure, 50, with
buttresses. C 6, 7. From the north



2. IN FOREGROUND, FOUNDATIONS OF THE EARLIEST SETTLEMENT

With 65 in the right half; in the left centre can be seen the well in E 3. Looking SW.
In background, early IV building at 43

EXCAVATIONS AT TELL ABU HAWĀM

50 cm. above the sand and rested directly on the remains of the earlier and original building whose plan is seen on Pl. XI, at 50. It was generally ambiguous to which of these two buildings the pottery found within their walls should be attributed. It was nearly all of Bronze Age type, although a few pieces of Iron Age pottery occurred on a level with the top of the upper walls.

The enclosed space, 12 m. by 6·5, was left clear except at the west end, where, beside the remains of a modest inner room, a limestone pillar, standing 94 cm. above a hard sandy floor, fulfilled, one must suppose, some religious purpose (Pl. IX, 2, facing p. 10). The top of the pillar, which bulges above a rectangular shaft, is roughly scored with a shallow groove cutting its eastern edge.

The pottery and objects found in this region are described with those of Stratum V on pp. 35 ff.

Other buildings of the same epoch had existed immediately north of 30, but of these the looseness of the sand, undermining their foundations, had left little standing. The settlement at this period had no encircling wall.

Stratum V. c. 1400-1230 B.C.

The debris in which the foundations of the IVth Stratum were laid, and the earlier buildings that they sometimes closely crossed, everywhere contained material of the latter part of the Late Bronze Age. The photographs on Pls. X, 2, and VIII, 2, show in the foreground typical foundations of Stratum V buildings (E 2-4) laid in the original sand: amongst these foundations considerable quantities of Mycenaean pottery were found together with Cypriote and local wares that may comprehensively be dated to the years between 1400 and 1200 B.C.

The original ground level sank sharply away from the buildings shown in the photographs. Toward the edges of the site the earliest foundations are at least 2 m. lower than they are in E 3, 4. During the winter and spring months the soil here is waterlogged, and dry sand gives place to mud. Perhaps for this reason the accumulation of debris is much deeper at the edges of the site, and frequent rebuilding has produced the multiplicity of walls shown in E, F 4, 5 of the plan. All this building activity must have taken place well within the first two centuries of the town's existence.

No definite impression of the style of domestic building brought with them by the first settlers could be drawn from the scanty surviving relics of their work. In E, F 4 a rather late house, number 61, sets the fashion adopted and followed by the first builders of Stratum IV. Unlike their successors on the

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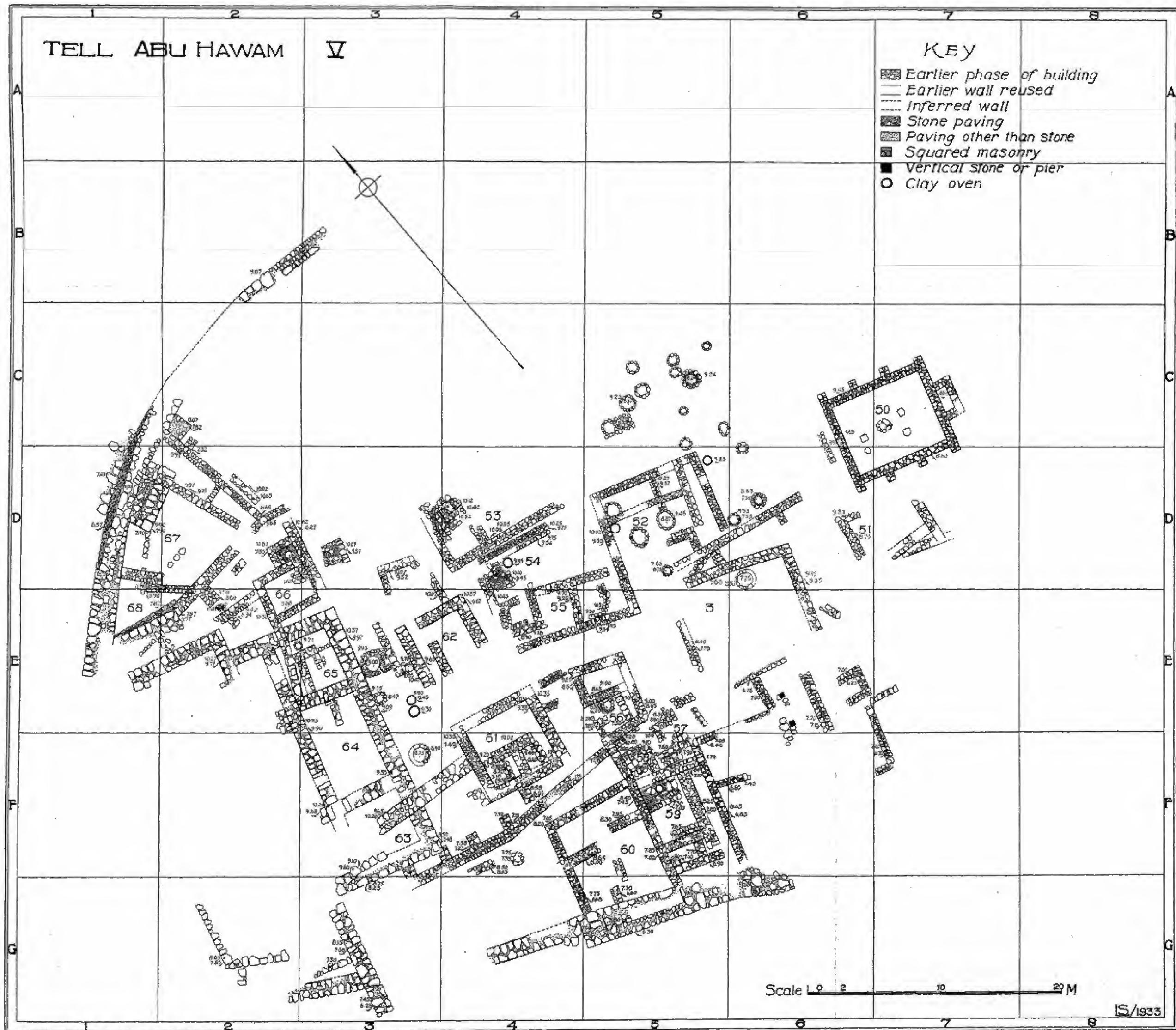
site, the earliest occupants made large use of stone quarried from the near slopes of Mt. Carmel—a hard reddish limestone that fell out of favour with later inhabitants.

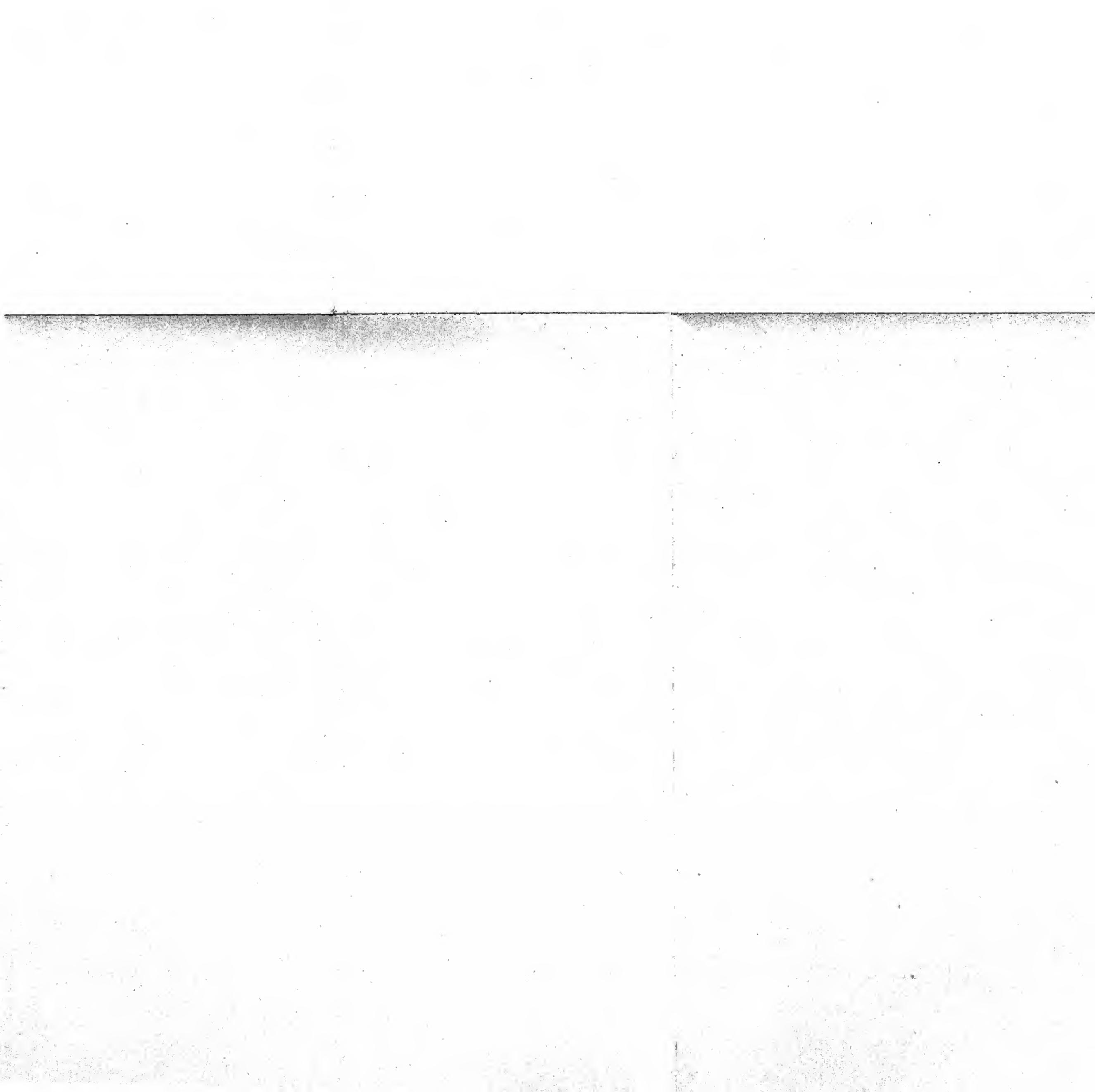
Of public buildings some indications have survived. Firstly, a wall. This was a solid construction, sometimes over 2 m. thick at the base, composed of large irregular stones packed with smaller rubble.¹ In D 1, 2 this wall was reinforced, for some reason that is not apparent, by the application against its inner face of an independent solid block of masonry making the wall here, for a length of 4 m., as much as 5 m. thick (Pl. VI, 3, facing p. 8). The greater part of the circuit was destroyed to the foundations early in the history of the site, in fact before the close of the Late Bronze period. At the southern and eastern edges of the mound it was not found at all. The western angle has been destroyed in modern times. In G 6 and G 4 the clay ovens shown on the Stratum IV plan rested actually on the foundation course of the wall. The beginning of an extensive breach appears in Pl. VI, 3, on the left. The breach was repaired in the Iron Age when this section of the wall was reconditioned for use.

Within this wall the west end of the town was occupied by a massive building (numbers 63 to 65 on the plan), the fabric of which was also demolished early in the Late Bronze period. The lowest course in part remains (Pl. VIII, 2, facing p. 10). It is of substantial blocks of Carmel limestone, well compacted with smaller stones and laid on the sand (Pl. VI, 2, facing p. 8). The complete plan of the building and especially its relation to the outer wall of the town were lost, but the broad lines, heavy construction, and commanding position at the seaward end of the town suggest a military function. Immediately to the north, in squares E 1, 2 the sand level dropped sharply and the foundations of the citadel, to use a convenient term, were secured by a heavy retaining wall (number 68) similar in style to the outer fortifications against which it abutted (Pl. V, 2, facing p. 8).

At the opposite end of the town stood a second public building (number 50) which like its successor on the site, already described, seems to have been religious in character. The plan is symmetrical, a rectangle buttressed on each of the long sides by four buttresses, with a porch at the east and also perhaps at the west end. Four columns may be conjectured as supports to the roof, each resting on one of four large stones that lay suggestively on the sand in the interior. A shallow depression in the sand, lined with flat stones bearing traces of mortar, occupied the approximate centre of the building. The foundations of the walls, but not of the buttresses, were sunk well into

¹ See *QDAP*, Vol. III, Pl. XXI, 1.





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the sand. They do not stand high enough to show the disposition of doors (Pl. IX, 2, facing p. 10).

From the rest of the plan few buildings stand out as deserving special comment. From the north-east corner of 66, in D 2, a doorway gives access to a small paved room in the centre of which is a circular pit that may have served either as a store or some kind or as a latrine. It is not specially well adapted to either purpose.

The pavement at the north-west corner of 53 contains a large perforated stone—perhaps a door socket, or more probably a drain, since the hole penetrates to the sand and there are no signs of the attrition that would be caused by a door on the surface of the stone. Similar pierced stones were inserted in a pavement at 57 in F 5. In the centre of E 3 was a well-built circular pit of definitely sounder construction than the many rubble silos, generally small and shallow, that dotted the sand. A rubble-lined well at the south-west side of D 5 descended 3 m. to water level (winter): a similar well existed in 56. Clay ovens revetted with potsherds were used in this period as in all others.

Many of the earliest buildings rested on a thin layer of ash: Pl. V, 1, facing p. 8, shows on the left-hand side an example in D 4. In the foreground of the picture is the original sand. Pl. VI, 1, facing p. 8, is a more comprehensive view of the same area. Neither here nor elsewhere was there evidence to connect these ashes with an earlier settlement than V. That this began and ended in the latter part of the Late Bronze Age, the pottery and other materials described on pp. 35 ff. will clearly show. Fig. 16 shows the characteristic store jar throughout all phases of Stratum V. It is easily distinguishable from the jars of subsequent periods by the solid base, high neck, and slightly everted thickening of the lip. The quality of the ware varies widely. Within the period there was constant rebuilding: at one point there was a drastic demolition of military works; yet no appreciable change of culture, no marked passage from one quality of pottery, whether imported or local, to another could be detected.

The nature of that culture will appear from the objects, numbers 219 onwards, of which a catalogue follows on pp. 35 ff.

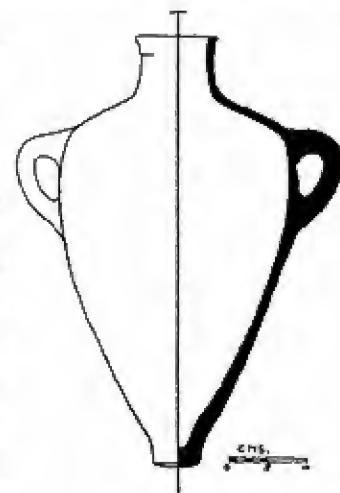
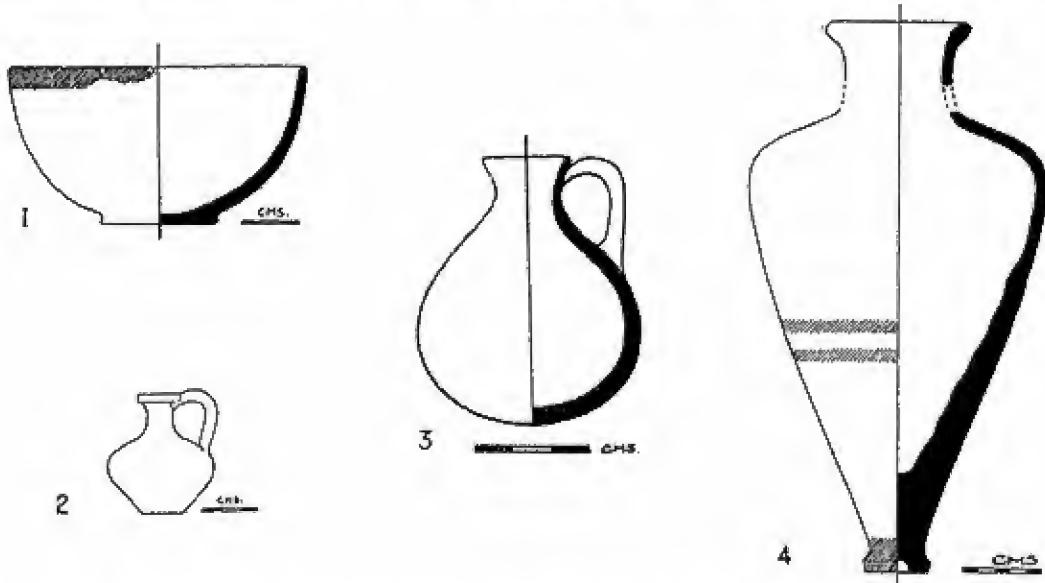


FIG. 16.

PART TWO

Catalogue of Objects excavated

The material from the surface of the site may be summarized as including black-glazed dish fragments, some of them with stamped palmette designs; red and brown-glazed sherds; a number of small jugs in pale-buff ware with bands



of a faint red wash;¹ some Hellenistic lamp fragments; Rhodian jar handles; Samian ware; an early Arab lamp and an occasional medieval glazed sherd.

These fragments, covering a period of several centuries, were scattered through the first few centimetres of the mound. They would hardly repay a more detailed treatment here, and we pass directly to the second and lower levels.

*Stratum II. Graeco-Persian Period
Pottery.*

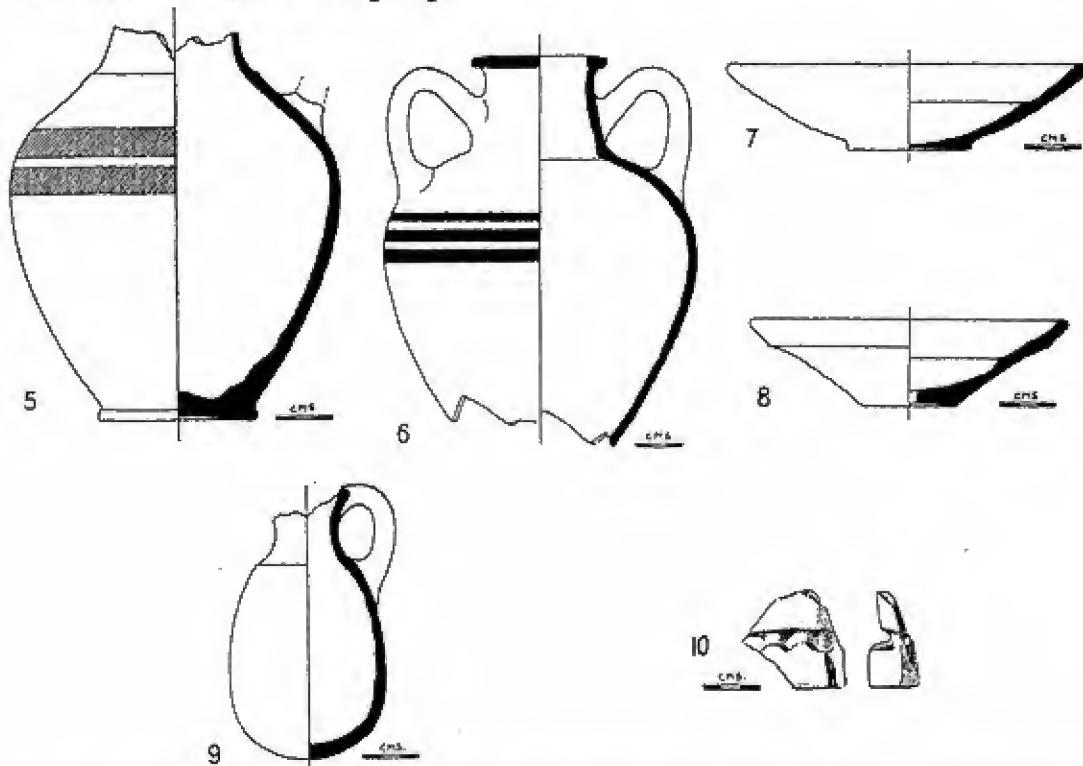
1. Bowl. Orange-buff ware with red particles. Similar to that of Fig. 3, p. 4. An uneven band of thin red wash runs round the rim. This bowl was found in C 5, at the bottom of an intrusive pit in the house at 1.² It may therefore belong to the succeeding Hellenistic period.
2. Juglet. Buff, with fine grits. E, F 4, below room wall at 7.
3. Juglet. Buff ware resembling that of Fig. 3, p. 4. C 5, below house wall at 1.
4. Jar. Fragmentary. Flaky brick-red ware. The surface, which is badly encrusted with a calcareous deposit, seems to be yellowish grey, and has bands of dark-brown paint round the foot and body. There is no trace of any handle. The height of

¹ *QDAP*, Vol. III, Pl. XXIII, 1, 8, and 9.

² See plan (Pl. I).

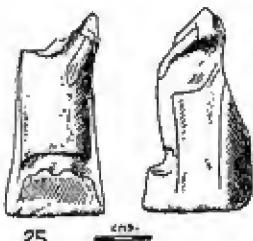
EXCAVATIONS AT TELL ABU HAWĀM

the neck is uncertain. This jar was found in a group, together with the succeeding numbers, 5-10, and with the scarab, No. 47, at the foot of, and partly crushed by, the fragmentary wall at 2 in D, E 6. Many fragments of the characteristic II jar (Fig. 3) accompanied the group.

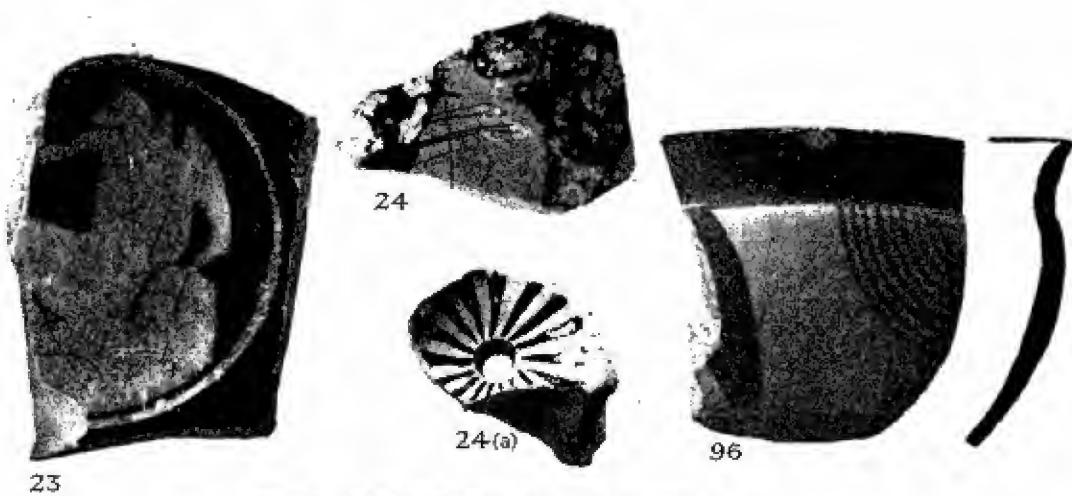
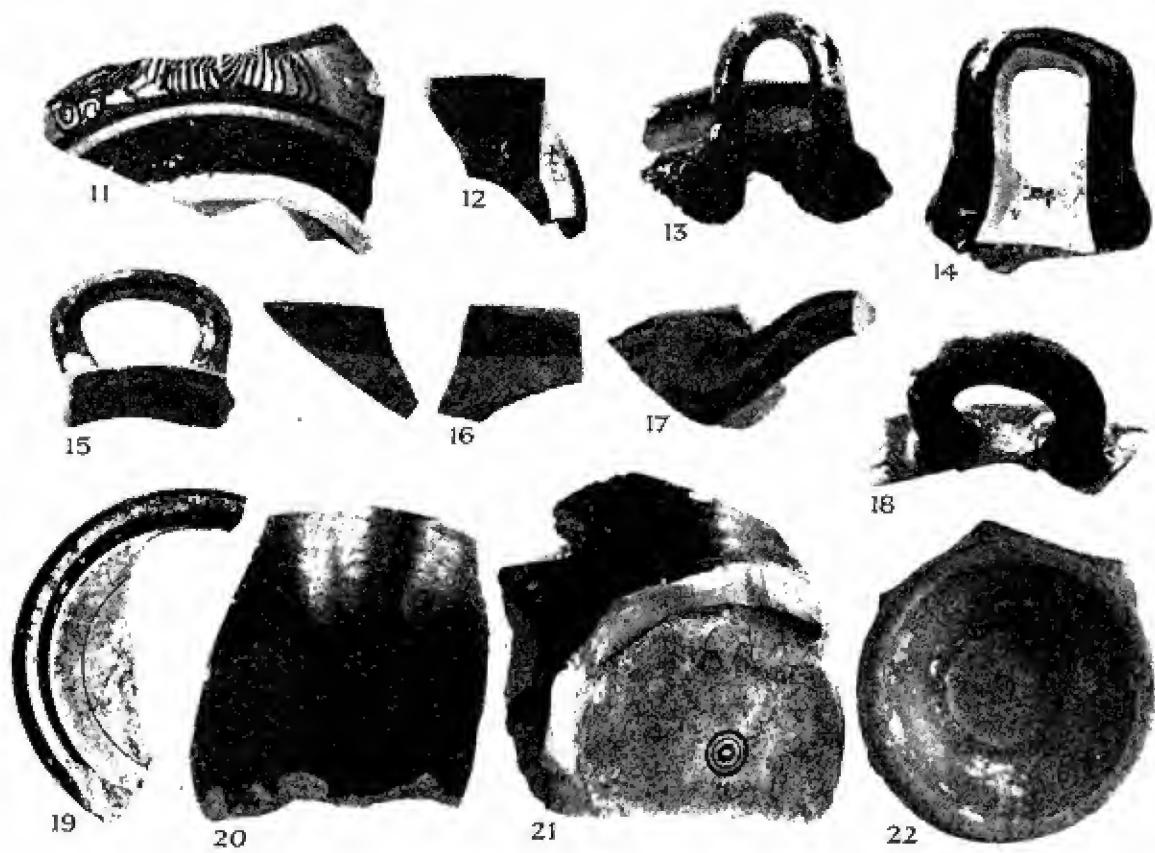


5. Jug. Incomplete. Light-red ware, fairly fine grits. Even colour throughout the section. The surface is a mottled buff and pink, with reddish brown paint bands below the handle applied directly to the surface of the pot without a visible slip. With 4.
6. Two-handled Pitcher. Pink ware with cream surface. Bands of dark-grey paint. With 4.
7. Bowl. Buff ware similar to that of Fig. 3. Even colour throughout the section. With 4.
8. Bowl. Buff ware, mottled cream and pink surface. Some large white grits. With 4.
9. Juglet. Buff. Evenly baked. A few dark grits. With 4.
10. Fragment. Showing the feet of a seated terra-cotta figurine. Hard orange-red clay. Cf. Nos. 25 ff. With 4.
11. Fragment of base of a Pelike (?) (Pl. XII). Black lustrous glaze of good quality. Black figure style, showing part of a chariot scene. Probably early fifth century. D 7-8, towards the bottom of refuse heap containing characteristic Stratum II pottery.

12. Fragment of Bowl (Pl. XII). Good quality black glaze. Spreading ring base. Stamped palmette decoration. Fifth to fourth century. D 7-8, Stratum II refuse.
13. Handle of Kylix (Pl. XII). Rather dull black glaze. Offset rim. Probably sixth or early fifth century. E 5, immediately north of the figure '5', 1 m. below foundation level.
14. Handle of Kylix (Pl. XII). Red figure style, probably early fifth century. D 4, on layer of ashes immediately below building at 6.
15. Handle of Skyphos (Pl. XII). Mottled red and black glaze. E 7, refuse of Stratum II, close to surface.
16. Fragments of Bowl rim (Pl. XII). Black figure style. Glaze flaking away. Probably late sixth century. D 7, close to surface in refuse of Stratum II.
17. Handle fragment of Skyphos or Kylix (Pl. XII). Offset rim. Black figure style. Sixth to fifth century. C 7, refuse of Stratum II at eastern edge of site.
18. Handle of Skyphos (Pl. XII). So-called Gnathia ware. Black lustrous glaze, mottled with red on inside of the cup. Opaque white paint decoration combined with reserved pattern, using the natural surface of the clay. Fourth to third century. C 5, north corner. This sherd was found below the level of the Stratum II buildings; but there has been some disturbance of the stratification in this area.
19. Fragment of ring base (Pl. XII). Probably early fifth century. Good quality of lustrous black glaze on inner surface. D, E 7. Refuse dump of Stratum II.
20. Fragment of Kotyle (Pl. XII). Black glaze, probably fifth century. D 7, near surface, amongst refuse of Stratum II.
21. Base of Kotyle (?) (Pl. XII). Black lustrous glaze. Probably fifth century. C 6, in ashes below cobbled pavement at 1.
22. Spreading base of Pot (Pl. XII). Bright red lustrous glaze, inside and out, on the inner surface flaking away. Probably fifth century. For this ware, from Athens, cf. *Hesperia*, Vol. II, pp. 279, 280. E, D 7.
23. Fragment of Kylix (Pl. XII). Red figure style, showing part of a recumbent figure in the centre ring. The details of the face are not indicated. This fragment was found from 50 to 100 cm. below the surface of the Tell.
24. Fragment of Kotyle (Pl. XII). Red figure style showing part of a female figure. The treatment of features, so far as they survive, suggests a date in the first half of the fifth century. Surface find.
- 24 (a). Fragment of Aryballos (Pl. XII). This is the neck of a Corinthian aryballos, dating to 600 B.C. or a little later. It was found in the disturbed area at 3 in E 5, 6 with characteristic II pottery.
25. Fragment of seated female figurine. Smooth grey-brown clay, no visible grits. The front and sides are moulded, the back closed up with a lump of clay, and smoothed by hand. The base is open. Figurines of a type similar to this and the following fragments were manufactured in the Greek islands



25

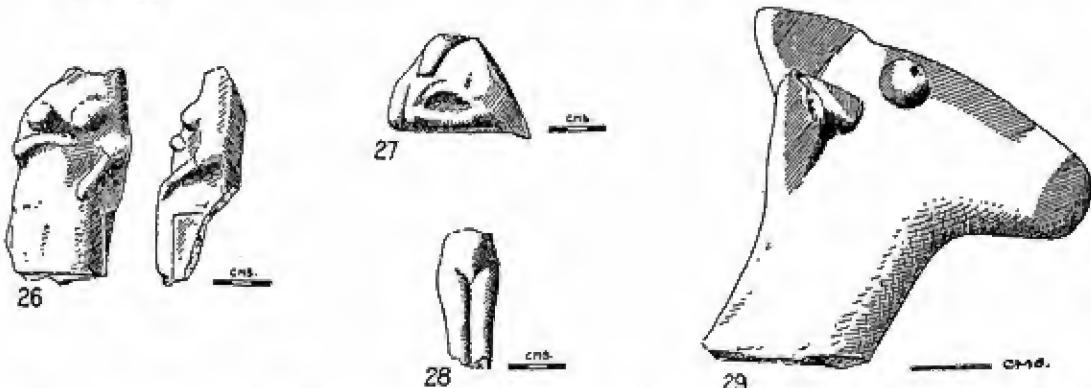


GLAZED SHERDS OF STRATUM II, EXCEPT NUMBER 96, WHICH IS
FROM STRATUM III

EXCAVATIONS AT TELL ABU HAWĀM

and eastern Aegean early in the fifth century.¹ E 4, 5 in rubbish pit below foundation level of wall at 5, with characteristic II fragments.

26. Fragment of seated female figure. Light orange-red ware with dark-red particles. The clay of this figurine is practically identical with that of the square shouldered jars (Fig. 3, p. 4); it is so distinctive as to suggest a common place of manufacture. The back of the fragment is missing. The front surface shows traces of a red wash. The form and technique closely resemble that of 25. D 7, with refuse of Stratum II.
27. Fragment of kneeling Sphinx. Ware identical with 26. Only the forelegs and left shoulder, showing the tip of a wig, survive. E 3, below foundation level of II walls at 8.



28. Fragment of standing female figurine. Greyish buff ware. E 3 from loose burnt debris at 8, immediately below door-sill in Stratum II wall.
29. Head of goat (?). Coarse light-red ware, with red wash. The eyes, ears, &c., are formed of applied blobs of clay. The head is hollow, but has no opening. D 7, in refuse of Stratum II.
30. Loom weight (Pl. XXXI). Yellowish buff clay, with red and white grits. E 3, rubbish pit at 8.

Ivory.

31. Fragment of an incised handle (Pl. XXXII). From E 4, in the central street, slightly below the ground level of Stratum II.
32. Pendant (Pl. XXXII). Decorated with incised rings. D 4, above the uppermost ash layer.

Stone.

- 33 and 34. (Pl. XXXI). Basalt hand grinders. The former from the refuse dump in D, E 7, the latter from near the surface in D 6.

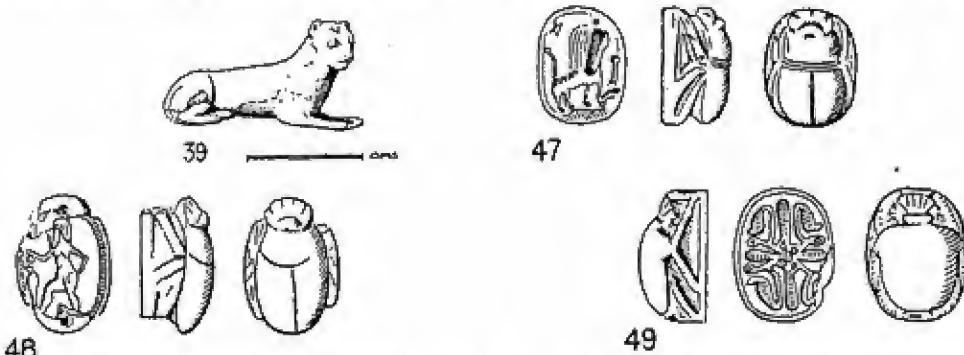
Glass.

35. Tear bottle (Pl. XXXII). E 5, found with fragments of characteristic II pottery in an intrusive pit in room 19 (Pl. III).

¹ See Blinkenberg, *Lindos*, Vol. I, cols. 530 ff., and Vol. II, Pls. 100 and 101.

Bronze.

36. Riveted handle of a jug (Pl. XXXIII). Found in E 2, near the surface, at the edge of the site where the stratification is disturbed.
37. Fragment of cosmetic spoon (Pl. XXXIII). Spiral groove round the neck. E 4, at foundation level.
38. Netting needle (Pl. XXXIII). About 27 cm. long, belongs to a type illustrated by Sir Flinders Petrie in his *Tools and Weapons*, Pl. LXV, 98–100.¹ C 5, found actually in the broken gap in the north wall of 1, and probably of later date than this house.



39. Couched lion. Thin bronze filled with lead. E 6, at 3, with sherds of Stratum II type.

Miscellaneous.

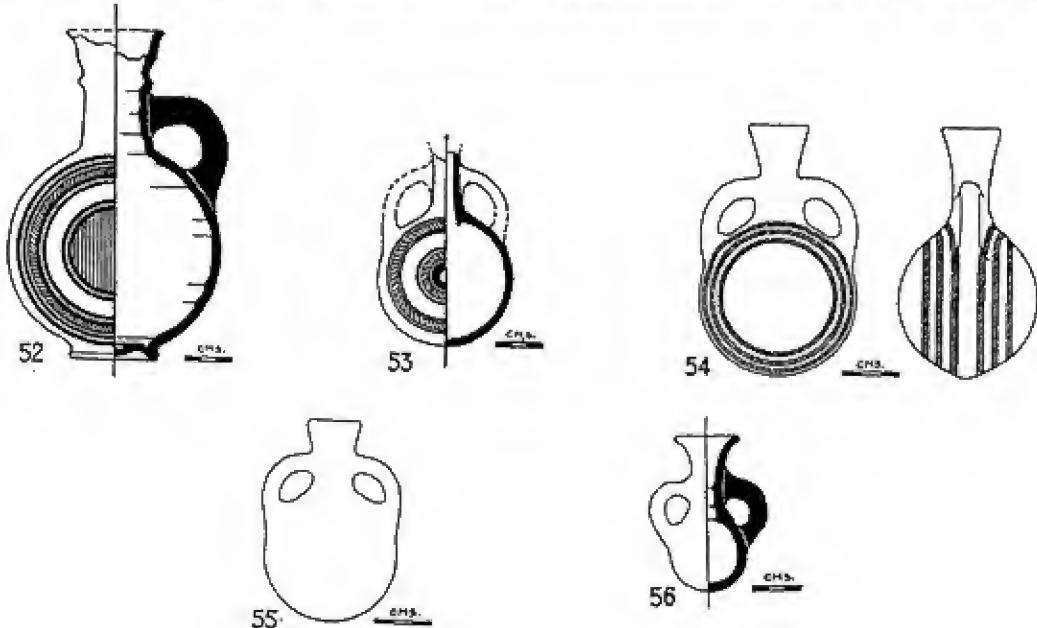
40. Pale-blue glass bead with dark-blue and white stratified eyes (Pl. XXXIV). E 4.
41. Similar to 40 (Pl. XXXIV). E 6, below foundation level.
42. Pale-blue glass bead with spiral white veins (Pl. XXXIV). C 5, found in the remains of silo, and perhaps therefore intrusive from Stratum I.
43. Amber-coloured glass bead (Pl. XXXIV). A surface find from G 1.
44. Cylindrical bead of grey-green veined stone (serpentine marble) (Pl. XXXIV). From surface in B 1.
45. Similar to 40 (Pl. XXXIV). D 7.
46. Glass bead similar to 40 (Pl. XXXIV). Found with 42.
47. Scarab in a dark-green stone resembling green jasper. The seal shows a winged gryphon standing before an uncertain object. Over the head is perhaps a solar disc and over the tail a star. The perforation has been carelessly bored and comes out through the seal face. E, D 6, at 2 with Nos. 4 ff.
48. Crystal scarab. Chipped and broken. Heracles (?) on the seal face. The attitude and style of the figure recall an archaic Greek ring scarab from 'Atlit'.² E 4, below II walls.
49. Pale-grey steatite scarab with design of uraei and flower petals. E 5, at 3, with pottery of II type.

¹ Cf. an example from Rhodes, Blinkenberg, *Lindos*, Vol. II, Pl. 15, No. 406; several other examples are cited in Vol. I of the same publication, col. 147.

² *QDAP*, Vol. II, p. 79, No. 629.

EXCAVATIONS AT TELL ABU HAWĀM

50. Taur pendant in pale-yellow steatite (Pl. XXXV). Probably XXVI Dynasty.¹
 D 8, in refuse dump with sherds of II type.
51. Fragment of Aegis of Bastet in blue glazed faience (Pl. XXXV). From C 6.



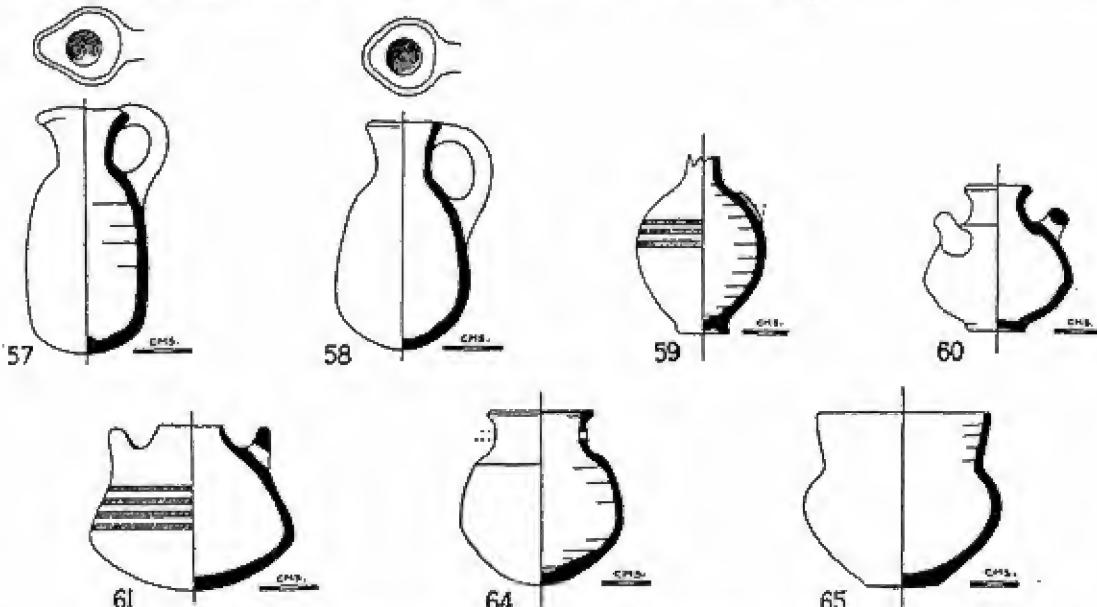
Stratum III. c. 1100–925 B.C.

Pottery.

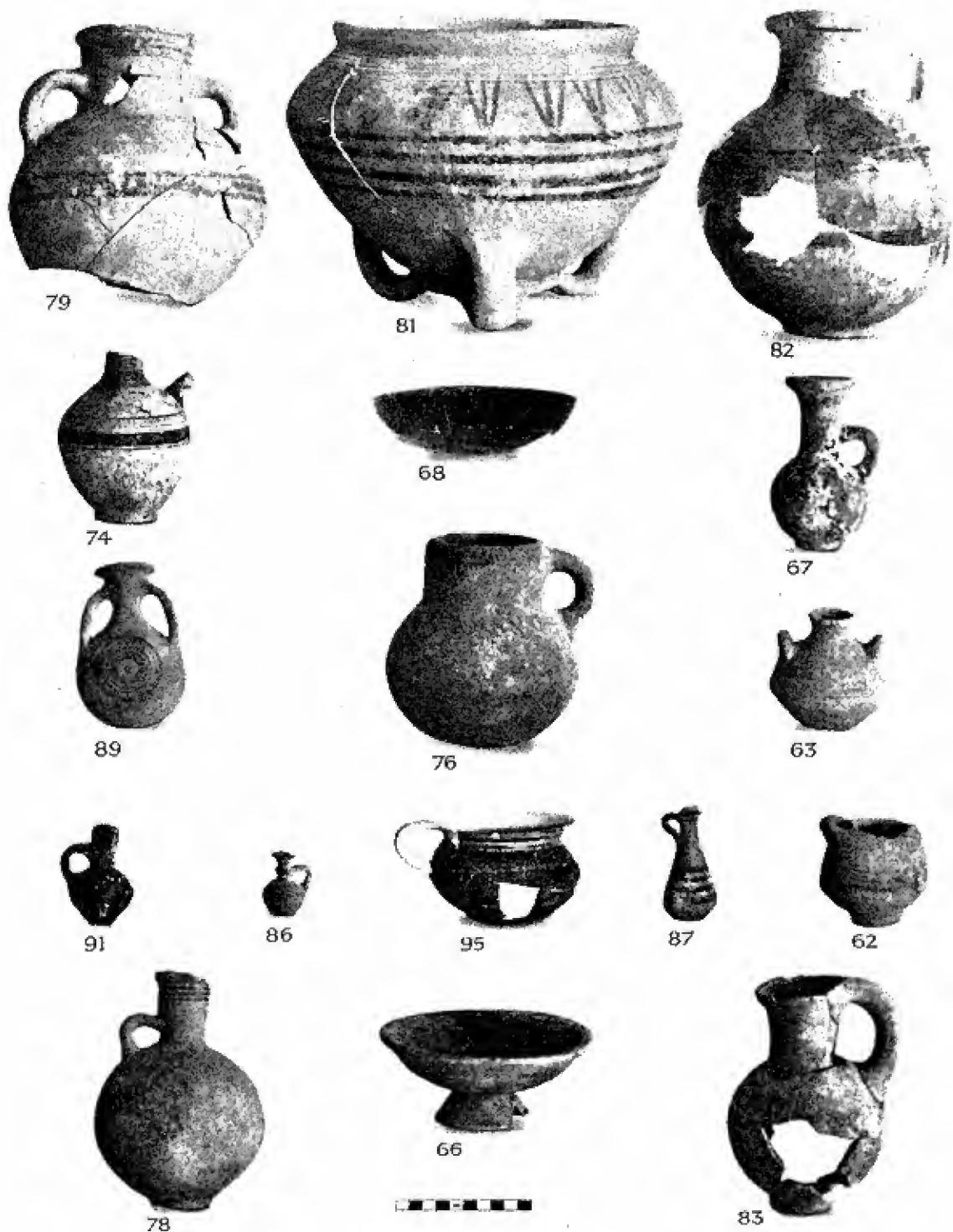
52. Jug. Buff ware with large white grits: the section shows ash grey in the centre. Reddish matt surface on which the decoration, of red and black paint, is applied direct. D 4 below ashes under room 6. (See *QDAP*, Vol. III, Pl. XXIII, 22.)
53. Pilgrim bottle, incomplete. The ware resembles that of 52, with fine instead of large white grits. There is a barely discernible surface slip on which is laid a dull black and red paint decoration. Black nicks across the handles. E 3, below foundations of Stratum II. (See *QDAP*, Vol. III, Pl. XXIII, 28.)
54. Pilgrim bottle. Hard reddish buff ware, similar to that of Fig. 12 (p. 7). Faint trace of a buff slip, vertically burnished. Decoration is very faint. One handle and part of the rim are missing. D 2, above the thick ash layer dividing this stratum from that below. (See *QDAP*, Vol. III, Pl. XXIII, 29.)
55. Pilgrim bottle. Ware similar to 54: no visible sign of painted ornament. E 2, east corner of the square, directly below foundation wall of II period. (See *QDAP*, Vol. III, Pl. XXIII, 26.)
56. Pilgrim bottle. Reddish buff ware throughout. Surface roughly smoothed vertically. D 5, room 22. (See *QDAP*, Vol. III, Pl. XXIII, 27.)

¹ Cf. Petrie, *Amulets*, 236 *s* and *t* on Pl. XL.

57. Jug. Red buff ware, mottled cream and red surface, grey in centre. E 1, outside the town wall.
58. Jug. Rather coarse buff ware with large grits. E 5, below the bath in room 20. This jug therefore perhaps belongs rather to the earlier period.
59. Bottle. Ware as that of Fig. 12 (p. 7). Three dark-red bands below the handle, which is missing. D 4, below the upper layer of ash separating this from the Graeco-Persian level. (See *QDAP*, Vol. III, Pl. XXIII, 31.)



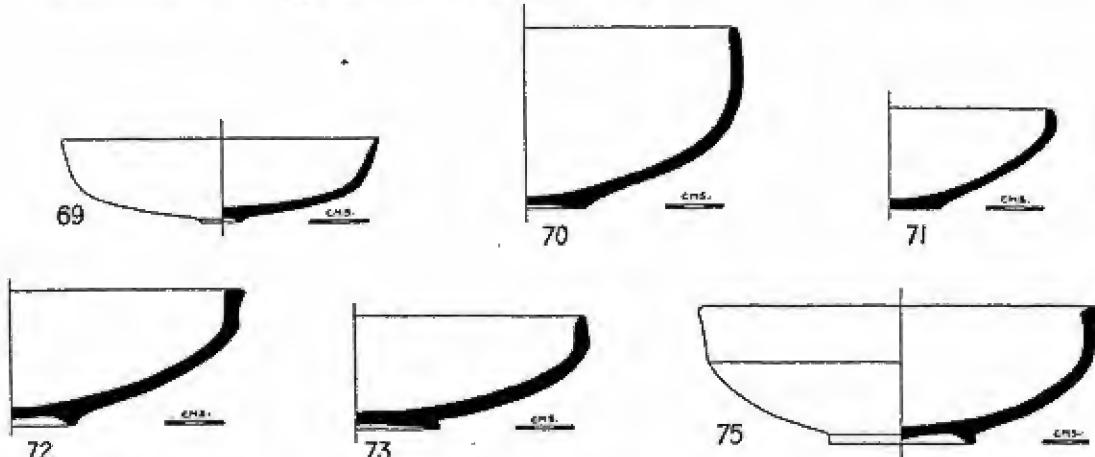
60. Squat pot. Buff with fine white grits. The handles are pinched on to the shoulder. D 4, room 22, below upper layer of ash. (See *QDAP*, Vol. III, Pl. XXIII, 21.)
61. Squat pot. Coarse buff ware, large white grits. (Cf. Fig. 11, p. 7.) The rim is missing. Faint red bands below the handles. D 4, room 23, below upper layer of ash. (See *QDAP*, Vol. III, Pl. XXIII, 19.)
62. Squat pot (Pl. XIII). Ware as 61. Remains of a creamy slip, flaking off, and faint horizontal bands below the handles. E 3, disturbed area at 8.
63. Squat pot (Pl. XIII). Ware as above. Panelled decoration formed by faint horizontal bands below the handles and round the base of the neck, connected by vertical lines framing the handles. D 5, below upper layer of ash.
64. Pot. Pale-buff surface, dark-greyish section with coarse white grits. There are two holes for suspension in the neck. D 5, assumed floor level of rooms at 27.
65. Deep bowl. Buff ware, fairly fine and even texture throughout, with fine dark grits. Entirely covered with a thin dark-red slip. D 5, below upper layer of ash. (See *QDAP*, Vol. III, Pl. XXIII, 25.)
66. Stemmed bowl (Pl. XIII). Ware as that of 65. Dark-red slip, inside and out, and over rim of the foot. Where the slip is specially thin it shows brown. The surface is burnished horizontally, with occasional cross strokes. E 5, room 21.



POTTERY OF STRATUM III, c. 1100(?) to 925 B.C.

EXCAVATIONS AT TELL ABU HAWĀM

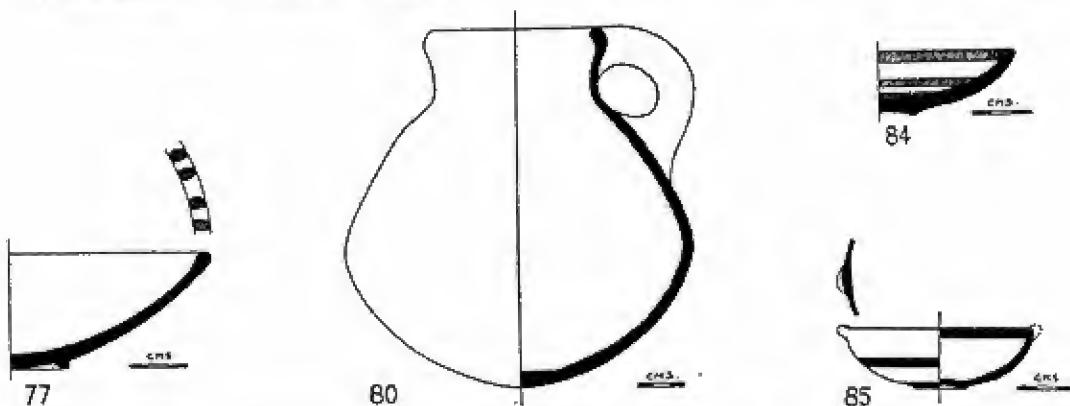
67. Jug (Pl. XIII). Brown buff ware, with fine dark grits, similar to that of 65. A red slip, that has partly flaked off, covers the outside of the jug. The rudiments of a raised ring round the neck immediately above the handle. The provenance of this pot, which was found at Tell Abu Hawām before the excavations, is not known. It is clearly characteristic of this stratum, however, and belongs to the same class of ware as Nos. 65 and 66, and Fig. 9, p. 7.
68. Bowl (Pl. XIII). Fine reddish ware covered with a dark-red slip burnished horizontally—cf. type of Fig. 9. E 5, room 18.



69. Bowl, incomplete, but restorable. A fine reddish brown ware identical with that of 68, covered entirely with a dark-red slip. Though this bowl in ware and appearance seems to belong to Stratum III, its fragments were actually found close to a group of Late Bronze Age beads (No. 399) in D 4, at 53. The immediate proximity of the destroyed area of the site may explain its intrusion. Cf. 251.
70. Bowl, incomplete. Brick-red ware with coarse grits. An external red slip not thick enough to hide flaws and grits in the clay. Uneven horizontal burnish. F 6, at 12, immediately below the foundation of the Graeco-Persian town wall.
71. Bowl, fragmentary. Red-brown with grey centre and white grits—rather gritty to the touch. F 5, on pavement of room 13.
72. Bowl, fragmentary. Red with purplish grey centre, and a few dark grits. Much finer texture than 71, same provenance.
73. Bowl, fragment. Red-brown ware similar to 71, with some large white and red grits, but smoother to the touch. E 3, 4 below wall foundations of Stratum II.
74. Jug with spout and no handle (Pl. XIII). The top part of the neck is missing. Whitish cream ware covered by a thin slip of the same colour with bands of black paint. E 6 at 15, assumed floor level, above a layer of ash on which the walls are built.
75. Bowl. Reddish brown throughout, with fine black grits. Surface pinker in tone. Well baked. E 6, with 74.
76. Jug (Pl. XIII). Red-brown with large white grits. Rim slightly inturned. E 6, with 74.

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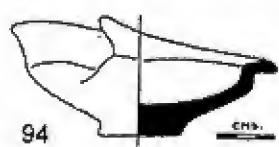
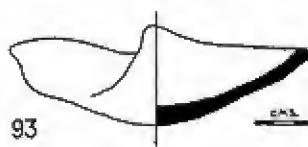
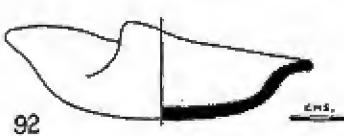
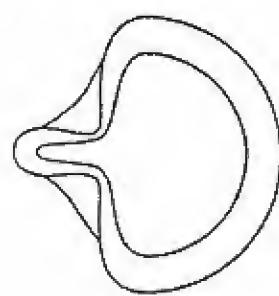
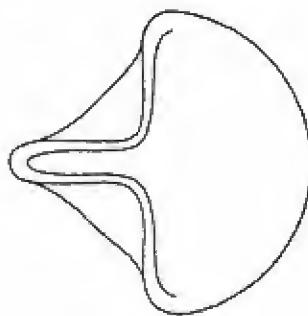
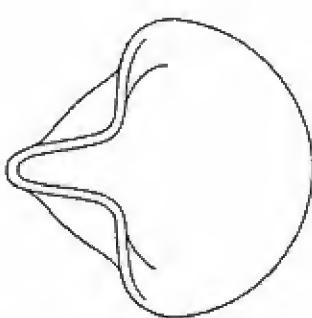
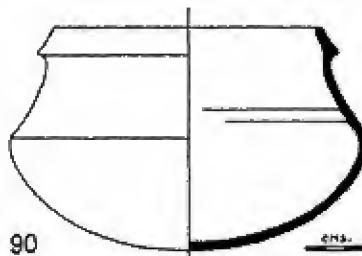
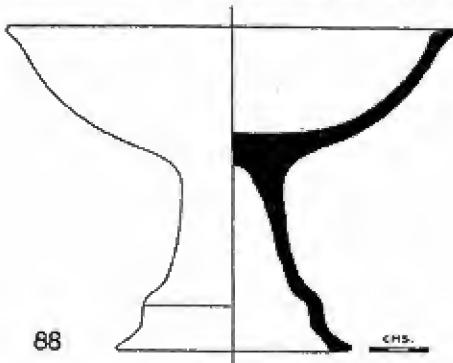
77. Bowl. Red-buff darkening toward surface, with white and dark grits. Rough burnish on the surface and nicks of dark paint over the rim. E 5, 6 immediately west of room 15 on same burnt layer as 74.
78. Jug (Pl. XIII). Light red-buff ware with white grits: even colour through section. A low ring base. There is a red and three narrow black bands round the neck. This jug was found at Tall Abu Hawam before the excavations. Its ware is characteristic of Stratum III. Cf. 52.
79. Two-handled jug: fragment (Pl. XIII). Light brick-red with grey centre and fine dark grits. Red and black paint bands: no slip discernible. E 3, 4 below foundations of Stratum II walls.



80. Jug. Rough brown ware, black centre and fine white grits. Lower part blackened by fire. E 5, room 18.
81. Deep bowl (Pl. XIII). Hard red-brown ware resembling that of 75. The surface of the body is partially burnished. The painted decoration is thin: there are four horizontal grooves below the rim. The bowl stands on three loop-feet attached to a shallow ring base. E 4, room 21.
82. Jug, restored from fragments (Pl. XIII). Reddish buff ware discoloured by burning. A barely discernible slip, casually burnished. The burnishing marks are vertical round the neck. Dark-brown paint. E 5, 6 north of room 14, with 77.
83. Jug (Pl. XIII). Rough brick-red ware; the section shows grey toward inner surface. Large white grits. Faint bands of red paint round the body: no slip. E 5, room 18.
84. Saucer, fragment. Same ware as 83. Has thin slip of the same colour as the clay, with bands of purplish red on the inside of the bowl. E 4, room 22.
85. Bowl, fragment. Fine Indian-red ware, with a red slip and dull-black bands. A knob handle on the surviving fragment of rim. G 6, outside the town wall.
86. Bottle (Pl. XIII). Bright Indian-red ware: very fine and even texture. Red slip closely burnished horizontally, with black painted decoration. Similar to 85. G 1, outside the western extremity of the site, close below the surface of the plain.
87. Bottle (Pl. XIII). Hard and fine blue-grey ware with red surface and burnished red slip. Black paint decoration. The mouth is missing. Cf. 85 and 86. E 5, room 18.

EXCAVATIONS AT TELL ABU HAWĀM

88. Trumpet stemmed bowl, incomplete. Red-buff with greyish centre and white grits. The surface is mottled pink and cream. F 7, north corner.
89. Pilgrim bottle (Pl. XIII). Light brick-red ware, with large white grits and some flaws. The surface is hand-smoothed. Red paint ornament. F 5, at the base of the town wall. The bottle perhaps belongs to the Stratum IV period.

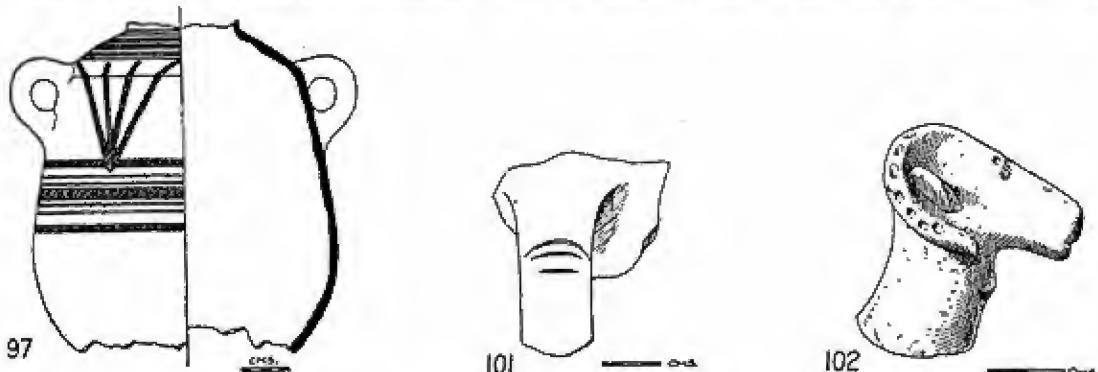


90. Cooking-pot, rather close grained with minute white grits. F 5, below a row of sandstone blocks laid in the south corner of room 19.
91. Juglet (Pl. XIII). Black ware, grey in section, without grits. The surface is rough. The base is broken. F 7, west of room at 11, by the top surviving course of the town wall.
92. Lamp. Buff, with occasional large grits and flaws. Grey in section. E 4, west end of room 24 at pavement level.
93. Lamp. Light red with fine grits: even texture. E 4, room 20.
94. Lamp. Gritty orange-buff ware. D 2, west of 25.
95. Cup with handle, restored from fragments (Pl. XIII). Fine metallic buff ware, close grained and well baked. The cup is covered inside and out with a dark-brown slip, thinly applied with a brush, of which the marks are visible. It has a flat base

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left uncovered by the slip and two reserved bands round the lip, as well as a small circle reserved in the centre of the base inside. Exact parallels to this cup, both in form and details of decoration, have been found in tombs of the Protogeometric period in Northern Thessaly.¹ D, E 2, west of the house at 25.

96. Fragment of bowl (Pl. XII, facing p. 16). In a fine and hard red-buff ware with buff slip and red paint ornament. The inner surface is entirely coated with red. This fragment, like the last, is closely paralleled in ornament and form by bowls from the series of tombs cited above.² A fragment of a similar bowl in identical ware has been found at Askalon. F, G 4, within and on a level with the lowest



course of the town wall. In this area pottery characteristic of Stratum III was found in large quantities at a low level, due doubtless to an excavation in the III period which has left its mark in the destruction of Stratum IV buildings on the north-east side of square G 4 (Pl. IV). The present fragment was found amongst this pottery.

97. Jar fragment. Pepper and salt coloured ware verging outwards from grey to brown in tone. Large white grits. White cream surface. Decoration in red and black paint. D 5, 6, below the clay and rubble floor of the Graeco-Persian house at 4.
98. Jar (Pl. XXXVI). In ware and decoration resembles 97. The jar stands on a comparatively small disc base, barely wide enough for stability. It was found in D 1, standing against the outer face of the town wall, a position that leaves it uncertain whether the jar belongs to Stratum III or IV, to the later or the earlier phase of the Iron Age occupation.
99. Jar (Pl. XXXVI). Buff, greyish centre, with fine grits. E 4, room 21.
100. Bath (Pl. XXXVI). Of coarse clay mixed with chopped straw, varying in colour from buff to pale brick-red. Grey in section. The rim of the bath is about 8 cm. wide and has a slight inward projection. There are two handles on either long side of the bath. It was found broken but in position in the west corner of D 4.
101. Incised jar handle, fragment. Coarse pinkish buff ware with white grits. E 2, east corner.
102. Ram's head, light red-brown clay. The neck is hollow but there is no hole in

¹ See W. A. Heurtley and T. C. Skeat in the *British School Annual*, Vol. XXXI, Pl. VI, Nos. 83-8.

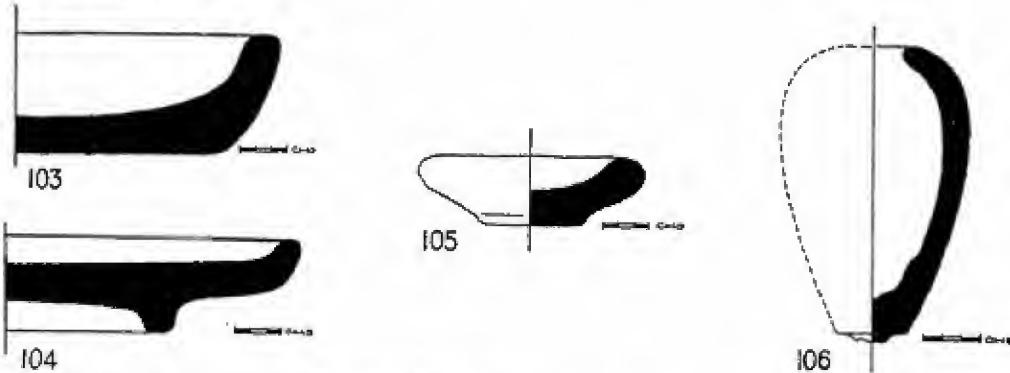
² *Ibid.*, Pl. VII. See also, for the distribution of the concentric semicircle motive, T. C. Skeat, *The Dorians in Archaeology*, p. 7, note 2.

EXCAVATIONS AT TELL ABU HAWĀM

the muzzle. E 4, north of room 24, close below a layer of ashes dividing Stratum II from Stratum III.

Stone.

- 103-5. Basalt mortars from D, E 4, D 2, and D 2 respectively. 103 and 104 are fragments.
 106. Alabaster vase fragment. E 4. The fragment was found below the foundation level of the III buildings here, but above the thick ash layer marking the end of the earlier occupation.



107. Basalt corn rubber (Pl. XXXI). E 5, room 19.
 108. Cone, perhaps a gaming piece (Pl. XXXVII, 1). Dark-grey steatite. F 3, above the thick burning dividing Stratum III from IV.

Spindle-whorls, loom weights, &c.

Spindle whorls were very common in the Late Bronze and Early Iron Age levels. The usual material is dark-grey steatite, but bone is frequently used in the Late Bronze and occasionally in the Iron Age. The usual form is a short convex cone. The base is invariably rough and scratched, the cone surface more or less polished, sometimes in the bone whorls highly so. Nos. 109 to 114 show some varieties that occurred in Stratum III (Pl. XXXVII, 1).

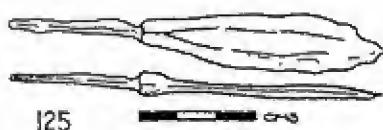
109. Steatite. E 4, west end of room 18.
 110. Steatite. D 5, east of 23.
 111. Steatite. C 5, below the west end of house at 1.
 112. Steatite. D 5, in the burning below Stratum II.
 113. Bone. D 4, room 23.
 114. Limestone. E 4, on pavement at 24.
 115. Bead (Pl. XXXI). Buff clay, pricked with a needle. E 3, north-east side, close above thick ash layer dividing this stratum from IV.
 116. Loom weight (Pl. XXXI). Buff clay. E 3, 4.
 117. Loom weight or spindle whorl (Pl. XXXI). Buff clay. E 4.
 118. Loom weight (Pl. XXXI). Red clay. The under side is completely rough and the perforation large and irregular. E 2, below foundation level of Stratum II.

Metal.

119. Fibula (Pl. XXXIII). Bronze. A normal Early Iron Age type, illustrated by M. Blinkenberg with an example from Vrokastro in Crete.¹ E 3, below the level of Stratum II foundations. Fragments of a similar fibula were found in Stratum IV, D, E 2, west of the house at 44.

120. Ring (Pl. XXXIII). Bronze. D 5, below the layer of ash covering Stratum III.

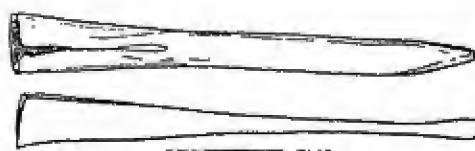
121. Tanged knife-blade (Pl. XXXIII). Bronze. The blade is flat on one side, slightly convex on the other. D 6, east of 27.



125



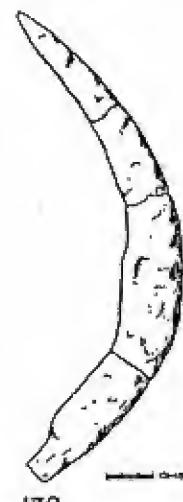
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129



131



132

122. Needle (Pl. XXXIII). Bronze. E 4.

123. Needle (Pl. XXXIII). Bronze. D 4, on the lime floor of room 23.

124. Dagger-blade (Pl. XXXIII). Bronze. A rivet hole can be seen at the hilt end. Sir Flinders Petrie states that the recurved form of dagger appears in Egypt after the wars of the XIXth and XXth Dynasties with the Sea Raiders, with whom he consequently associated it.² F, G 5, immediately inside the foundation of the town wall.

125. Tanged arrow-head (Pl. XXXIII). Bronze. A flat rib runs down the centre of either side, rising to a point at the neck of the blade. E 4, outside the north corner of room 20, level with the foundation.

126. Tanged knife-blade (Pl. XXXIII). Bronze. E 4, 5, on the floor of room 20.

127 and 128. Two similar tanged arrow-heads (Pl. XXXIII). Bronze, badly corroded. Trace of a flat rib down either side of the blade. Cf. 125.

129. Socketed chisel-blade. Bronze. E 4, on the pavement of room 24.

130. Adze-head. Bronze. The form is illustrated by Sir Flinders Petrie in his *Tools and Weapons*, Pl. XVIII, and on Pl. XVII, by a very similar specimen, No. 93, of about 1000 B.C. from Egypt.³ The form occurs frequently.

131. Arrow-head. Iron. E 4, on the floor of room 20.

132. Sickle-blade, fragmentary. Iron. E 4, 5, on the floor of room 20.

¹ *Fibules grecques et orientales*, p. 72, Fig. 54.

² *Tools and Weapons*, p. 25.

³ Cf. also Blinkenberg, *Lindos*, Vol. I, col. 68, No. 27, and Vol. II, Pl. 3.

EXCAVATIONS AT TELL ABU HAWĀM

Beads.

133. Reel-shaped bead (Pl. XXXIV). Chalk or similar material; perhaps white jade.¹ D 4, in room 20.
134. Spherical carnelian bead (Pl. XXXIV). D 3.
135. Triangular stratified glass bead (Pl. XXXIV). E 5, room 18. A bead of this type illustrated by Horace T. Beck² is dated about 600 B.C. Compare also a bead of the Archaic period from Lindos,³ and similar beads from the Artemis Orthia sanctuary at Sparta.⁴ The assumed date of this room, about 1000 to 900 B.C., is somewhat earlier than the occurrence of this type of bead elsewhere, so that the presence of this example here may be due to the disturbance mentioned on p. 5.
136. Glass bead (Pl. XXXIV). With 135.
137. Spherical bead of dark-brown translucent stone (Pl. XXXIV). E 7, west side, in a layer of ashes that passed below the room at 11. The bead may therefore antedate Stratum III.
138. Cluster of 11 pale-blue faience disc beads (Pl. XXXIV). E 4, beneath stones fallen from the west wall of room 20.
139. Segmented bead, in pale-blue faience (Pl. XXXIV). D 6, south corner, below the foundation of the Stratum II town wall.
140. Elongated barrel-shaped bead (broken) (Pl. XXXIV). Black glass with white veins. D 4.
141. Spherical blue faience bead (Pl. XXXIV). D 5, room west of 27.



142

Miscellaneous.

142. Rectangular bead. Black glass pierced longitudinally, a seal on each of the two main faces. On the one side a man holding a weapon or torch; on the other an ox. D 6, west end, below the layer of ashes separating this from the Graeco-Persian level.
143. Bes amulet, fragment (Pl. XXXV). Blue faience. D 6, in the end of wall broken off by the intrusive pit at 3.
144. Bes (Pl. XXXV). Blue faience. E 4, below foundation of Stratum II wall. Both 143 and 144 might by position belong to Stratum II.
145. Ptah Seker Osiris (Pl. XXXV). Pale-blue faience. G 4, directly below the foundation of Stratum II town wall.
146. Ptah Seker Osiris (Pl. XXXV). Holding feather in either hand. Pale-blue faience. E 5, on floor of room 17.
147. Sekhmet or Bastet holding wand (Pl. XXXV). Blue faience. E 5, with 146 at the east corner of the room, at foundation level.

¹ For the form, cf. Schmidt, *Schliemann's Sammlung*, No. 7760.

² Beck, *Archaeologia*, Vol. LXXVII, p. 64.

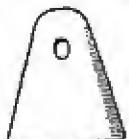
³ Blinkenberg, *Lindos*, Vol. I, cols. 93 f., No. 151, and Vol. II, Pl. 10.

⁴ British School Annual, XV, Pl. VIII, 24.

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148. The upper half of Sekhmet or Bastet (Pl. XXXV). In pale-blue faience. G 3, below supposed fragment of Stratum II town wall.

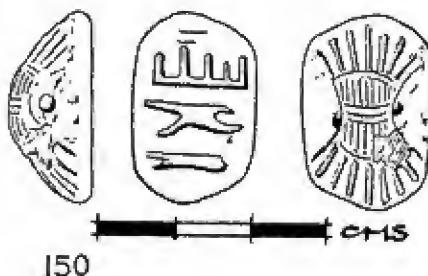
149. Cone seal. Blue faience. With seal of Hawk and Uraeus. E 5, room 19, with characteristic Cypriote pottery, red slip with black concentric rings. Cf. 212.



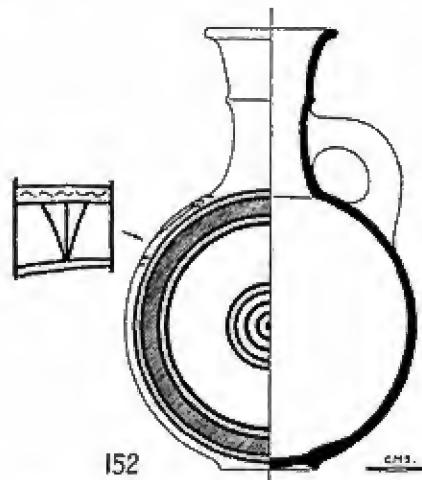
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151



150



152

150. Stamp, double shell-backed type, with corrupt hieroglyphics reading *Ra-men-Neith*. Pale-blue faience. Stamps similar to this and to 151 were found by Sir Flinders Petrie in tombs of the XXIst Dynasty at Tell Fara.¹ Compare also stamps from Vrokastro.² E 4, close to the oven in the building at 24, 30 cm. below the level of the pavement.

151. Similar to 150, with seal of Horus. Same provenance.

Stratum IV. c. 1230-1100 B.C.³

Pottery.

152. Jug (Pl. XIV). Brownish buff ware with large white grits. Rather faint decoration in red and black paint applied without intervening slip to the surface of the clay. E 5, at 31, in a layer of earth and ashes that lay below room 19 in Stratum III. This jug, with the following three pieces, 153 to 155, together associated with the second phase of Stratum IV, shows a close resemblance in ware and decoration to pottery of the subsequent period, and argues the continuity of the two.

¹ *Beth-Pelet I*, Pl. XXXV, Nos. 395 and 801.

² E. H. Hall, *Excavations in Eastern Crete, Vrokastro*, p. 135 and Fig. 81.

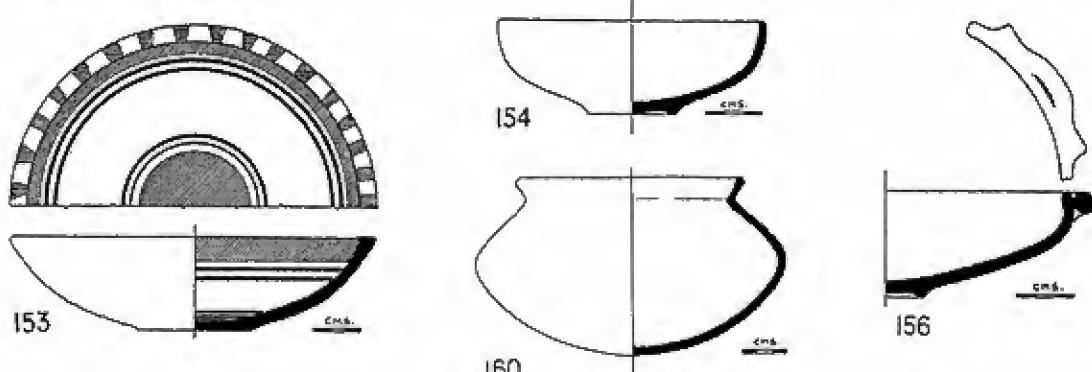
³ See p. 8 above and Plate IV.



EARLY IRON AGE POTTERY OF STRATUM IV, SECOND PHASE

EXCAVATIONS AT TELL ABU HAWĀM

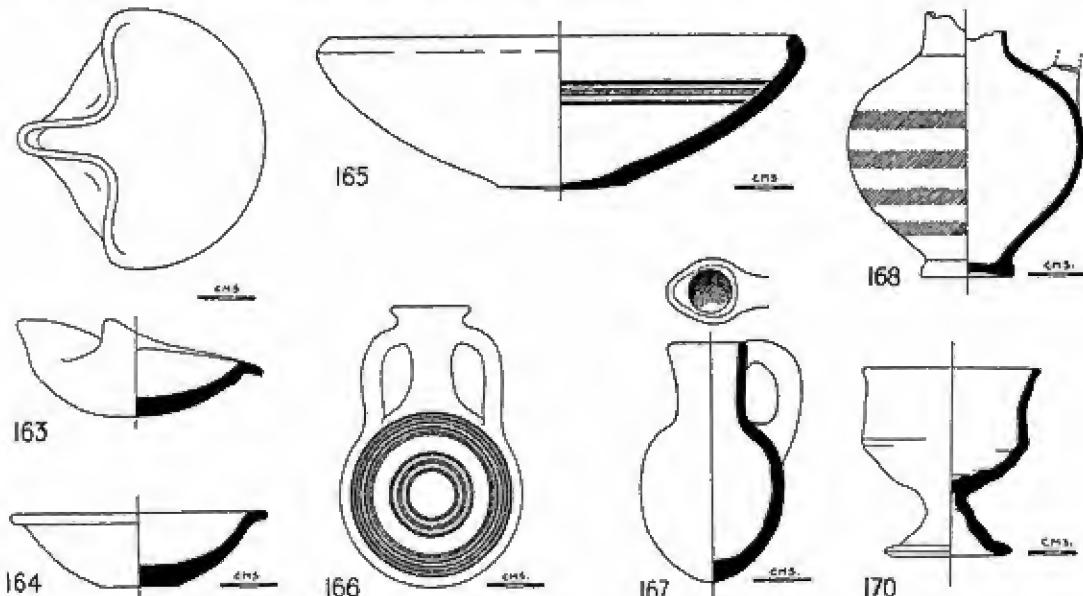
153. Bowl (Pl. XIV). Reddish buff with white grits. Red and black paint decoration. Closely resembles 52 in ware and decoration. Same provenance as 152.
154. Bowl (Pl. XIV). Buff with grey centre. Fairly hard and fine texture, with occasional large grits. The bowl is covered with a burnished cream slip. The marks of the burnishing tool are sharply defined. Same provenance as 152.
155. Saucer (Pl. XIV). Buff ware with fine dark grits. There is a burnished, cream-buff slip on the inner surface with thin red and black paint decoration. Same provenance as 152.



156. Bowl, fragment. Ware resembles that of 154. The outer surface is burnished, but on the inside of the bowl the burnishing is barely discernible. There is a compressed horizontal loop-handle on the rim. E 6, 34.
157. Pilgrim bottle (Pl. XIV). Buff ware, with grey centre. No visible trace of slip or surface ornament. The body of the flask is rather flat with sharp edges. E 6, at east end of 33 below a mass of stones fallen from the building.
158. Jug, incomplete (Pl. XIV). The ware is that of Fig. 14, p. 9, the drawing of which was made from this specimen. The bottom of the jug is incomplete but seems to have been rounded. E 6, 34.
159. Lamp. Light-red ware, grey centre. The marks of turning on the wheel are rather pronounced on the inner surface. The shape is almost identical with that of 93. E, F 6, 35.
160. Cooking-pot. Reddish brown ware, with fine grits. E, F 5, 35.
161. Pilgrim flask (Pl. XIV). Buff ware with large white grits. The decoration is in red paint on a slip of the same clay as the flask. Pierced horizontal lug handles. The neck is missing. This and the following number, 162, were found in D 5, level with the foundations of the building at 27 (Pl. III); there was no definite floor level in the rooms. This building is attributed to Stratum III, but it may well be a connecting link between that period and the second phase of IV. In this ware there is no appreciable difference between the pottery of III and that of IV, second phase. Cf. 63 (Pl. XIII, facing p. 20), from the same spot at a somewhat higher level.
162. Pilgrim bottle (Pl. XIV). Decoration and ware are similar to 161, but the texture is slightly coarser. Same provenance as 161.

163. Lamp. Hard grey-brown ware, much discoloured by burning. This lamp does not differ essentially in form from those of Stratum III. E 4, in the thick burning between III and IV.

164. Saucer. Gritty brown-buff ware, with grey centre and large white particles. G 4, south of 42 and below the town wall of III.



165. Bowl, fragmentary. Hard buff ware with some large white grits. Evenly baked throughout the section. The decoration is in red and black paint on a thin slip of the same colour as the ware. F 4, from the passage between 40 and 42, on a level with the foundations of those buildings.

166. Pilgrim flask. Gritty buff ware, grey centre, with black and white grits. There are fragmentary remains of a slip of the same colour and painted decoration in red. In form and decoration it is practically identical with 162. E 4, eastern room of the house at 41.

167. Jug. Coarse red ware with dark grits. The form of this jug with its slightly pointed bottom distinguishes it from the similar small jugs of subsequent periods. Cf., for example, 57 and 58. E 4, amongst fallen masonry of 41.

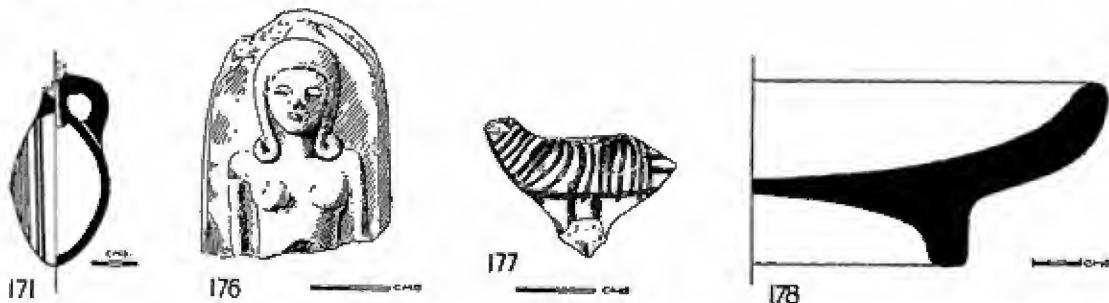
168. Jug, incomplete. Brown buff ware with fine dark grits; evenly baked. There are traces of a cream clip and red paint bands round the body. The ware of this jug resembles that of the red slip wares of Stratum III. E 5, room 36, east corner about floor level.

169. Jug, incomplete (Pl. XIV). Ash grey ware with greyish cream surface and white grits. It has a heavy flattened base. E 5, at 37.

170. Goblet. Coarse red-buff ware, with grey centre and white grits. The surface is mottled, there are many flaws, and the whole vessel is warped. C 6, in the narrow space immediately outside the north wall of 30.

EXCAVATIONS AT TELL ABU HAWĀM

171. Flask.¹ Light-red ware of fairly fine texture, with minute dark grits. There is a thin slip of the same clay and a decoration of concentric spirals in red paint. The surface is worn in places. The shape is not uncommon in base-ring ware. Cf. 267. The top of the neck is missing. D 3, at the east end of room 44. The flask was found at the base of the wall and may therefore be slightly earlier than the house.
172. Store jar (Pl. XXXVI). Dull reddish brown ware with dark grits. The bottom of the jar is thin-walled and of characteristic Early Iron form. Cf. Fig. 13, p. 9. The low rim and rounded shoulder bring it closer to a common type of jar in Stratum III. Found standing with 173 in G 3, outside and below the foundation level of Stratum III town wall.



173. Store jar (Pl. XXXVI). Pinkish buff ware, paler surface, with grey centre and white grits: the clay is rather friable. The bottom is egg shaped and has a small circular hole bored in it. The neck is missing. G 3, with 172.
174. Store jar (Pl. XXXVI). Buff to light-red ware with fine dark grits. A well-turned jar. In form rather closer to the Late Bronze Age jar than 172 and 173. E 5, found lying close to the east wall of 37, and 20 cm. below its foundation level. The jar belongs to the first phase of Stratum IV.
175. Store jar. See Fig. 13, p. 9. In form the jar resembles 174, and like it belongs to the earliest phase of IV. E 5, standing on the floor of room 36.

Clay Figurines.

176. Fragment of Hathor plaque. Greyish brown clay. Only the front surface is moulded. E 2, below the layer of ash covering Stratum IV.
177. Fragment of Late Mycenaean female figurine. See No. 314, p. 54. Fine creamy buff ware, with red paint on a buff slip. The bust only survives. The fragment was found at the exact north corner of E 5, room 36, close to the jar, No. 175. The date of the figurine itself is not likely to be later than 1200 B.C., but the possibilities of survival in an object of this size diminish its value as evidence of date.

Stone.

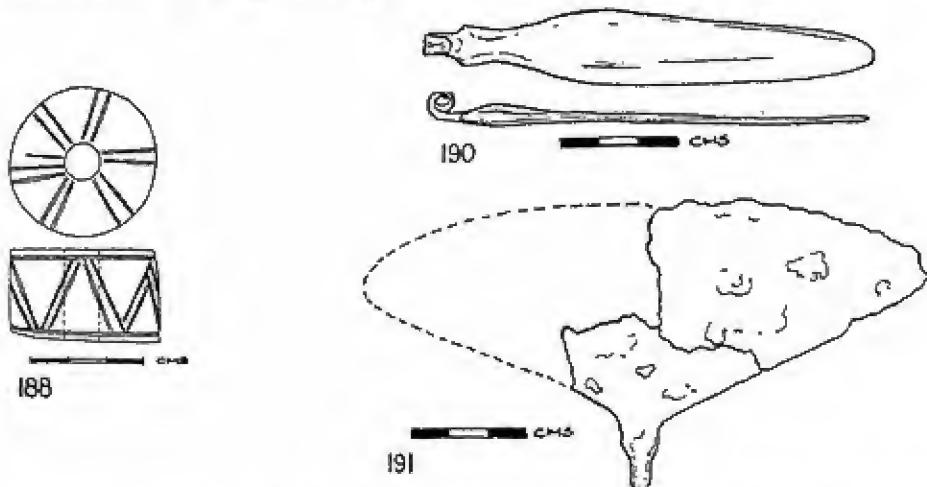
178. Fragment of mortar. Basalt. D 5.

Spindle-whorls, &c. (Pl. XXXVII, 2).

179. Steatite. C 6, from masonry of the outer west wall of 30.

¹ QDAP, Vol. III, Pl. XXII, 2

- 180. Steatite. D 6, west of 30.
- 181. Steatite. E 3, at west corner of the house at 44.
- 182. Steatite. E 5, below the east wall of III room at 18.
- 183. Ivory. E 5, below the room at 18.
- 184. Bone. F 4, close above the surviving foundation of room 40.
- 185. Bone. F 5, in layer of ashes below the foundations of Stratum III.
- 186. Steatite. E 6, east of 33.
- 187. Limestone. D, E 4, room 36.



188. Cylindrical whorl: limestone. Incised decoration on the side and both ends. This type of whorl has been found at Rhodes at a considerably later period—about the eighth century.¹ The present example belongs probably to the second phase of Stratum IV. F 4, room 40, at the foot of the intrusive north wall of 39.

Bronze.

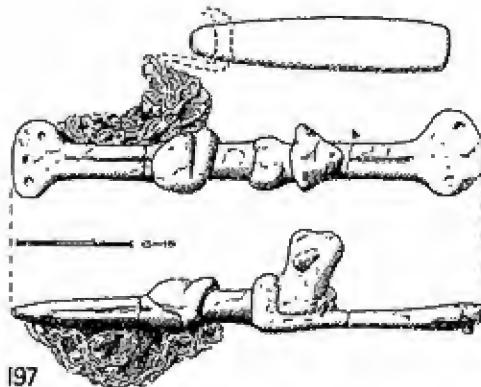
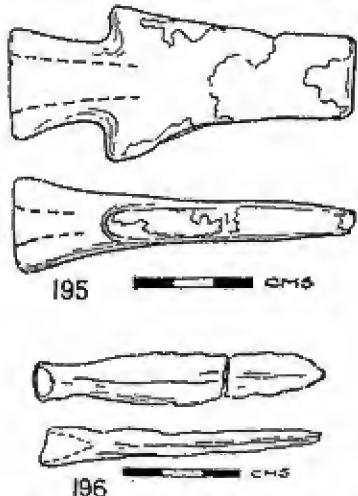
- 189. Tanged arrow-head; leaf shaped with central rib (Pl. XXXIII). Cf. Nos. 360 to 362 of Stratum V. This example was found amongst the mixed IV walls in F 5, at 37.
- 190. Knife-blade (Pl. XXXIII), with curled tang.² E 2, in the masonry of a fragment of wall belonging to Stratum IV.
- 191. Fragment of weapon. A similarly shaped but slightly larger object in iron, of the XXth Dynasty from Egypt, is described by Sir Flinders Petrie as a halberd.³ The present specimen is badly corroded and appears to be too light for the purpose. E 2, 3. Fragments of a similar object were found in D 2, in the southern room of the building at 45.

¹ Cf. Blinkenberg, *Lindos*, Vol. II, Pl. 14, No. 361.

² Cf. a knife from el 'Amārna illustrated by Sir Flinders Petrie in *Tools and Weapons*, Pl. XXXI, No. 57. ³ *Ibid.*, Pl. VI, No. 187.

EXCAVATIONS AT TELL ABU HAWAM

192. Fibula, fragmentary (Pl. XXXIII). Symmetrical fiddle-bow type. Cf. No. 119. F 6, room 35.
193. Hook (Pl. XXXIII). E 2, below foundations of III.
194. Ring (Pl. XXXIII). D 4, outside room 36.
195. Fragment of a socketed dagger (?). D 2, in the house at 45.
196. Socketed arrow-head. E 4, below the level of III foundations.



197. Bar, chain, and stone pendant. The bar is made in three sections, looped together so as to suggest a crouching dog. The metal is badly corroded. F 4, below the later wall blocking the passage between 41 and 43. The chain belongs at latest to the early phase of IV.

Beads.

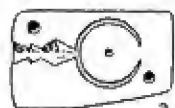
198. Gadrooned hemispherical faience bead (Pl. XXXIV). The glaze has disappeared except on the flat base. D 5.
199. Glass bead, silvery grey with white veined chevrons (Pl. XXXIV). F 6, in debris below foundations of room 14 (Pl. III). This bead belongs, at earliest, to the late phase of IV.
200. Spherical blue faience bead (Pl. XXXIV). G 5, below the town wall of III.
201. Fluted faience bead, grey-blue (Pl. XXXIV). D 2, east of 45 and below stone pavement of Stratum III.
202. Spherical glass bead (Pl. XXXIV). E 4, west corner of 36.
203. Spherical faience bead (Pl. XXXIV). Pale blue with traces of brownish paint. C 6, amongst walls north of 30 and probably belonging to earliest phase of IV.

Miscellaneous Objects.

204. Signet ring (Pls. XXXII and XXXVIII). Bone. The surface is decayed, the figure of Ptah or Osiris is recognizable on the seal. F 5, below later constructions of IV, north of the figure '38': probably contemporary with the first phase of IV.
205. Incised bone handle (Pl. XXXII). D 2, in the house at 45.

206. Mould. Steatite. The stone is 15 mm. thick and has a different pattern on each side. The pattern on (a) with which may perhaps be compared the gold ornament, No. 417, shown on Pl. XXXIX, 1, appears on a limestone mould found at Tell el Jamme.¹ The reverse side of the mould seems to be intended for making beads. Compare No. 359 below, p. 58. D 2, by the house at 45.

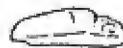
207. Celt (Pl. XXXVII, 1). Smooth grey-green stone. Jadeite. E 6, in southern corner of 35.



206



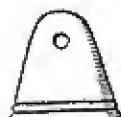
209



210



211



212

208. Fragment of bowl. Faience (Pl. XXXIX, 2). Plain grey glaze on the outside, and on the inner surface white with black design. D 2, below the III pavement north of the building at 25 (Pl. III).

209. Hedgehog amulet. Pale-blue faience. Pierced laterally. On the front is a conventional tree. E 5, outside the south corner of 36, at floor level. Probably second phase of IV.

210. Scarab. Pale-blue faience. Crude work. On the seal an ibex with head looking over its shoulder at a conventional tree. A type perhaps originating in the XVIIIth Dynasty.² D 3, 4, below the level of Stratum III buildings.

211. Fragment of duck seal amulet: carnelian. On the seal face *Nesut Hemt Ueret*³ inscribed in a cartouche. D 5, north corner.

212. Cone seal. Blue faience: with head of an ox. Closely resembles No. 149. E 5, below the floor of room 17 (Stratum III).

213. Amulet. Blue faience (Pl. XXXV). Deity wearing white crown, Osiris (?). D 4, below the wall of Stratum III room at 23. Probably late phase of IV.

214. Sekhmet amulet, fragment (Pl. XXXV). Pale-blue faience. The upper part of the figure, which holds a staff, is missing. Cf. No. 147 from a rather low level in Stratum III. E, F 6, in 34, below a mass of stones fallen from the surrounding walls. Associated pottery was of the type decorated with red and black concentric rings. Second phase of IV.

215. Two identical Ptah Seker amulets in blue faience (Pl. XXXV). Compare No.

¹ Petrie, *Gerar*, Pl. XLII, 3 and 4.

² Cf. Brunton and Engelbach, *Gurob*, Tomb 51, Pl. XXIV, No. 24, and Petrie, *Tell el Amarna*, Pl. XVI, No. 192, &c.

³ Cf. a faience scarab of Nefertiti from Tell el 'Amarna, Petrie, *Scarabs and Cylinders*, Pl. XXXVI, No. 43. The title is also that of Queen Tiye, Petrie, *ibid.*, Pl. XXXV, No. 155.



1. LATE BRONZE AGE POTTERY, 219 TO 228, AT 51 IN D 6, 7,
LOOKING NORTH



2. BRONZE STATUETTE: 370

EXCAVATIONS AT TELL ABU HAWĀM

146 from room 17, and, for example, a similar amulet from a XXth-Dynasty tomb at Tell Fāra'.¹ Found in F 5, directly below a wall of the latest phase of IV, south of the figure '37'.

216. Ptah Seker Osiris. Blue faience (Pl. XXXV). The head is missing. E, F 5, at 37, close below the west wall of room 19 in Stratum III. Latest phase of IV.

217. Cylinder seal (Pl. XXXVIII). Steatite. A tall figure bearing a spear in the right hand, and a round shield slung over the left shoulder is preceded by an attendant driving a one-horse chariot, above which are suspended a bird and an arrow. Each figure wears a skirt that covers the left leg to the ankle, leaving the right, which is advanced, bare to the thigh. The background is covered with dots. The cylinder was found in C 5, close above the sand. There is no close stratification in the lower levels at this point, nor any buildings earlier than the Stratum II house at 1, beneath which this cylinder was found. Its classification under the earliest Iron Age Stratum is conjectural.



218a CMS.



219

218. Gold ear-ring (Pl. XXXIX, 1). This was found with a number of burnt metallic fragments, apparently silver, wrapped in a small piece of cloth in E 4, room 36, level with the top of the walls.

218 a. Pin-head in form of a calf's head. Blue, green, yellow, and black glass. This was found in E 4, outside the north wall of the house at 36, and should consequently belong to the beginning of the Early Iron Age, or the end of the Late Bronze. On the other hand, a similar head was found embedded in the wall of the Graeco-Persian house in C 5, and another has also occurred at 'Atlit in an early Persian burial. There was no traceable disturbance of the stratification in this spot, but the object is so small that the possibility of movement cannot be ruled out.

Pottery.

Stratum V. c. 1400-1230 B.C.

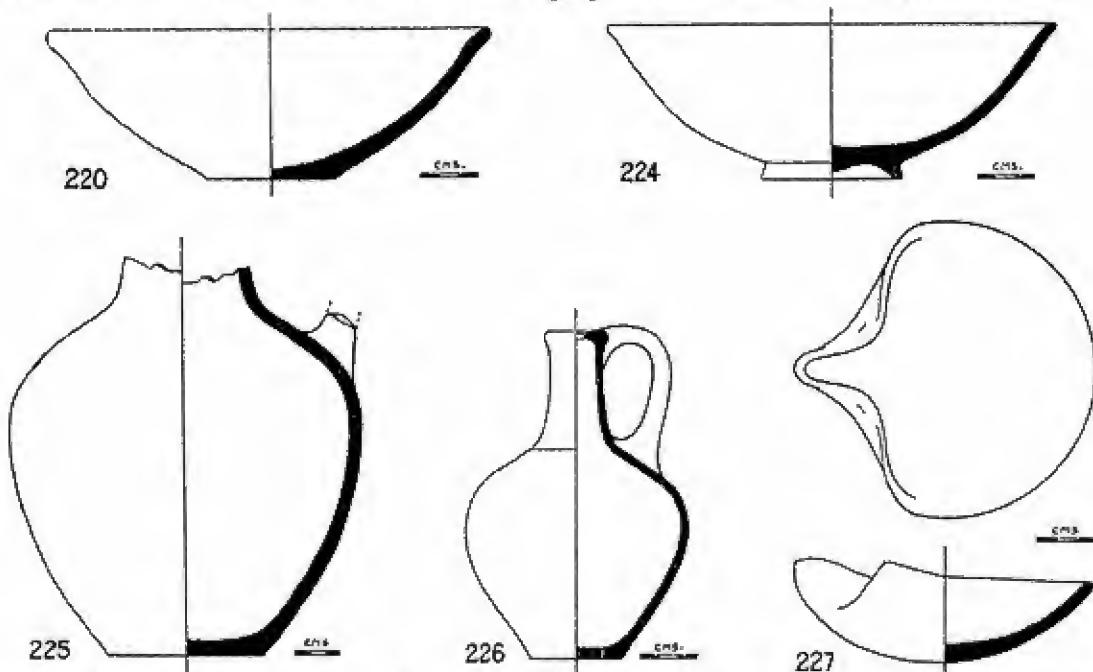
219. Bowl. Dark brick-red ware, rather coarse.

Numbers 219 to 228 form part of a single group of pottery found partially crushed by stones fallen from the fragments of wall shown at 51, D 6, 7 (Pl. XI), and in the photograph on Pl. XV. The tops of the stones seen in the photograph were discoloured by fire and were covered by a layer of ashes which passed directly below the east wall of 32 (Stratum IV, left top corner of the photograph) and above the west corner of 30. Thus the group is likely to be contemporary with the latest phase of V and the building at 30 (drawn for convenience with Stratum IV), probably about the middle of the thirteenth century. The levels are affected by a sharp fall of the strata here toward the south.

¹ Petrie, *Beth-Pelet I*, Pl. XXXIII, 361.

Amongst fragments of pottery collected from the same spot are a lamp with flattened base, cf. No. 279; wish-bone handled cups in base-ring ware; large red and black painted fragments with a creamy buff slip; milk bowl fragments, a few of them of good quality; a few painted Mycenaean sherds (e.g. 309 (o) on Pl. XXII, facing p. 52). Nos. 219 to 223 were packed together in a nest and inverted.

220. Bowl. Buff with cream surface. Large grits and flaws in the clay. With 219.



221. Milk bowl (Pl. XVI). Dark red-brown ware, brittle and fine, with a thin creamy buff slip and design in black paint. An admixture of minute particles of mica (?) in the slip produces a scintillating quality. With 219.

222. Milk bowl (Pl. XVI). Ware and decoration as that of 221. Slip has flaked off in parts. With 219.

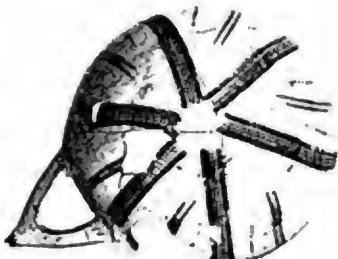
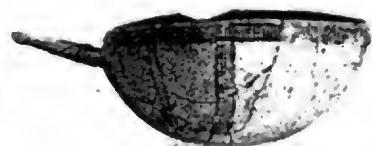
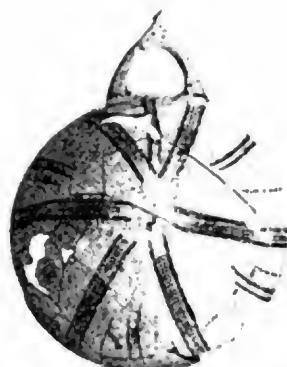
223. Milk bowl (Pl. XVI). Ware is as the last, but the slip is thicker and whiter, roughly hand smoothed. With 219.

224. Bowl. Dark reddish-brown ware, black section. Partially blackened by fire. With 219.

225. Jug, fragment. Coarse grey ware, with black, brown, and white grits. Hand made. With 219.

226. Jug. Grey ware with fine white grits and buff surface. The form resembles that of 297. No surface burnishing or decoration. Five small holes are neatly punctured in the bottom. With 219.

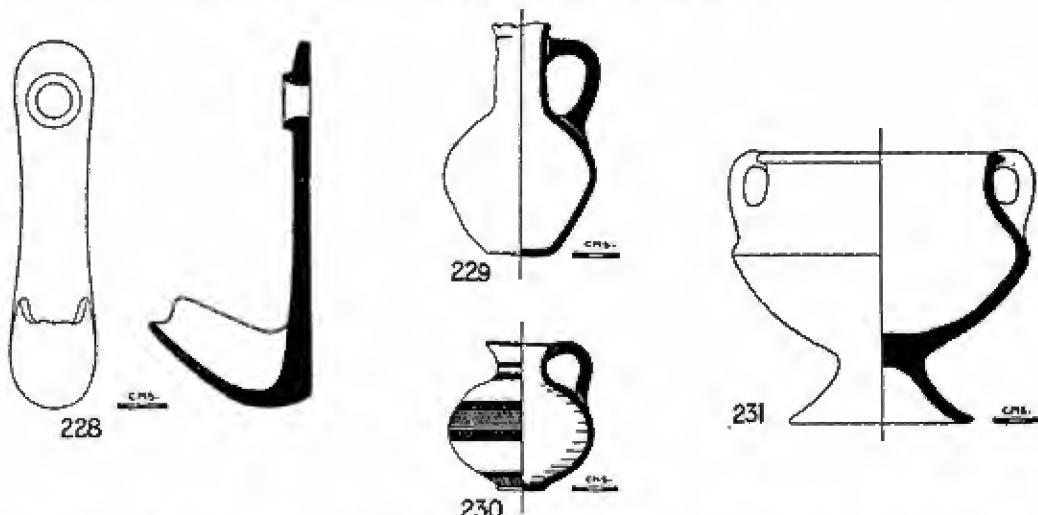
227. Lamp. Brownish buff ware, coarse white grits. Blackened by burning at the spout. With 219.



LATE BRONZE AGE POTTERY: STRATUM V

EXCAVATIONS AT TELL ABU HAWĀM

228. Hanging bracket (?). Greyish-buff ware, with many fine black and white grits. The use of this object is uncertain. It consists of a flat tongue-shaped arm terminating in a cuplike elbow. The opposite end is perforated with a circular, low-rimmed, hole, intended apparently for suspension. The details vary in different specimens, especially the proportions of the cup. Often an incised wavy line, starting at the perforation, decorates the front surface of the arm. Fragments of these objects were common in the Late Bronze Age levels. Complete specimens have been found elsewhere on the Syrian coast, e.g. at Minet el Beida.¹ Several examples both in clay and in bronze are exhibited in the Cyprus Museum at Nicosia. In some cases the suspension hole is masked by a model bull's head. A fragment has also been found at Askalon. (Unpublished.) With 219.



229. Jug.² Greyish-fawn coloured ware: fine texture. The surface is smoothed with a knife. D 4, towards the east end of 54, at a rather high level.

230. Jug.³ Greenish drab Mycenaean (LH III) ware, with slip of the same colour and horizontal black bands. The paint is thin and has largely flaked off. The form is common both in Cyprus and on the mainland.⁴ D 5, west of 52: at a slightly higher level.

231. Stemmed bowl, with handles (Pl. XVI). Buff ware, with grey centre: mottled pink and cream surface. F 5. This and the following pots (232 to 240) form a single group. The room, 58, in which they were found belonged to the latest period of Stratum V. It had been destroyed by fire and the floor was covered with ashes amongst which the pottery was lying. The foundations of the IV house at 37 were built close above the ashes. The stone pavement seen in the plan at Figs. 57

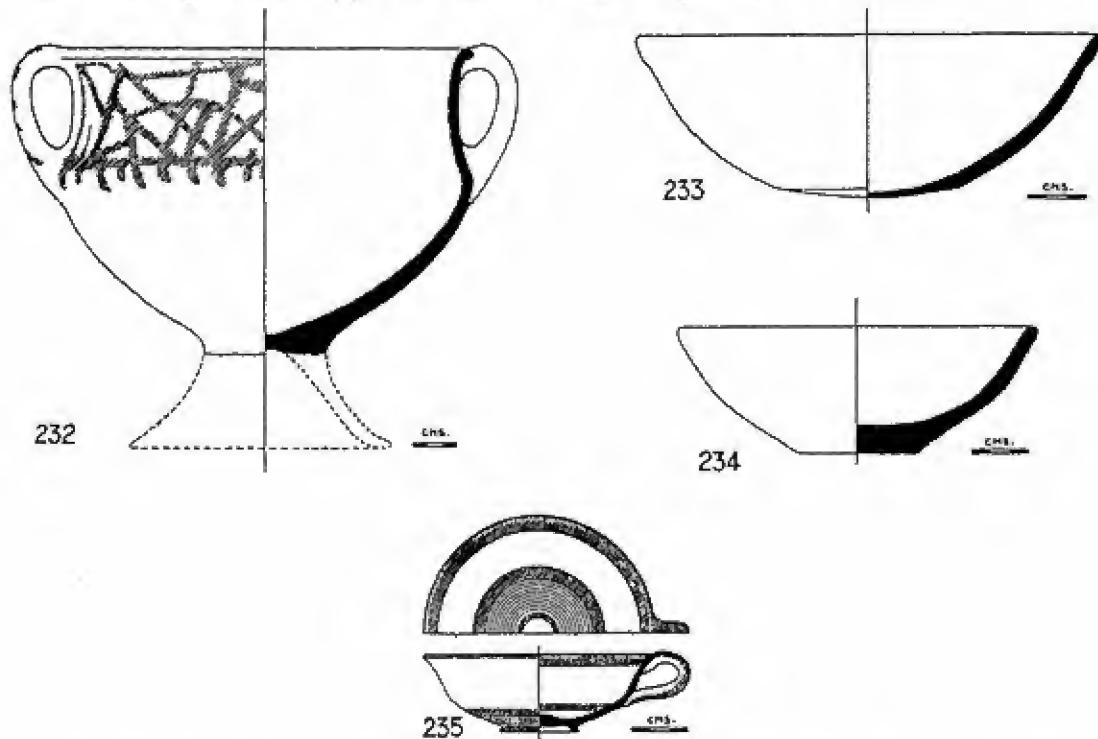
¹ Dr. Schaeffer in *Syria*, Vol. X, p. 288; where the author refers to a similar object found on the Acropolis of Mycenae.

² *QDAP*, Vol. III, Pl. XXII, 9.

³ *Ibid.*, Vol. III, Pl. XXII, 16.

⁴ E.g., Murray Smith and Walters, *Excavations in Cyprus*, p. 72, from tomb 89 at Curium; Wace, *Archaeologia*, 1932, Pl. XLVII, No. 15, from Mycenae.

and 58 belongs to an earlier stage of building: the present group lay nearly 100 cm. higher, and belongs, perhaps, to the first half of the thirteenth century. In addition to the vases here described the room contained numerous cooking-pot fragments and broken jars of the type illustrated by Fig. 16 (p. 13).



232. Stemmed bowl. Foot missing. Red-brown ware, greyish section with dark grits. Covered inside and out with a brown slip. From shoulder to rim this is burnished horizontally; from stem to shoulder vertically. The burnishing is neither regular nor close. Crude decoration in dark purplish red round the upper part of the bowl. The form of the vase is essentially the same as that of 231, and the foot may be restored accordingly. With 231.

233. Bowl. Dark-red ware, rather porous texture, but few grits. There are traces of chopped straw mixed with the clay. The whole is covered with a matt red slip. Fragments of this ware, always from bowls of this form, were not uncommon in the Late Bronze Age levels. In some cases the slip has a slightly lustrous quality. The incised fragment shown on Pl. XXIII, facing p. 52, No. 310 (c), is part of a similar bowl. A crude representation of a ship has been scratched upon the surface. With 231.

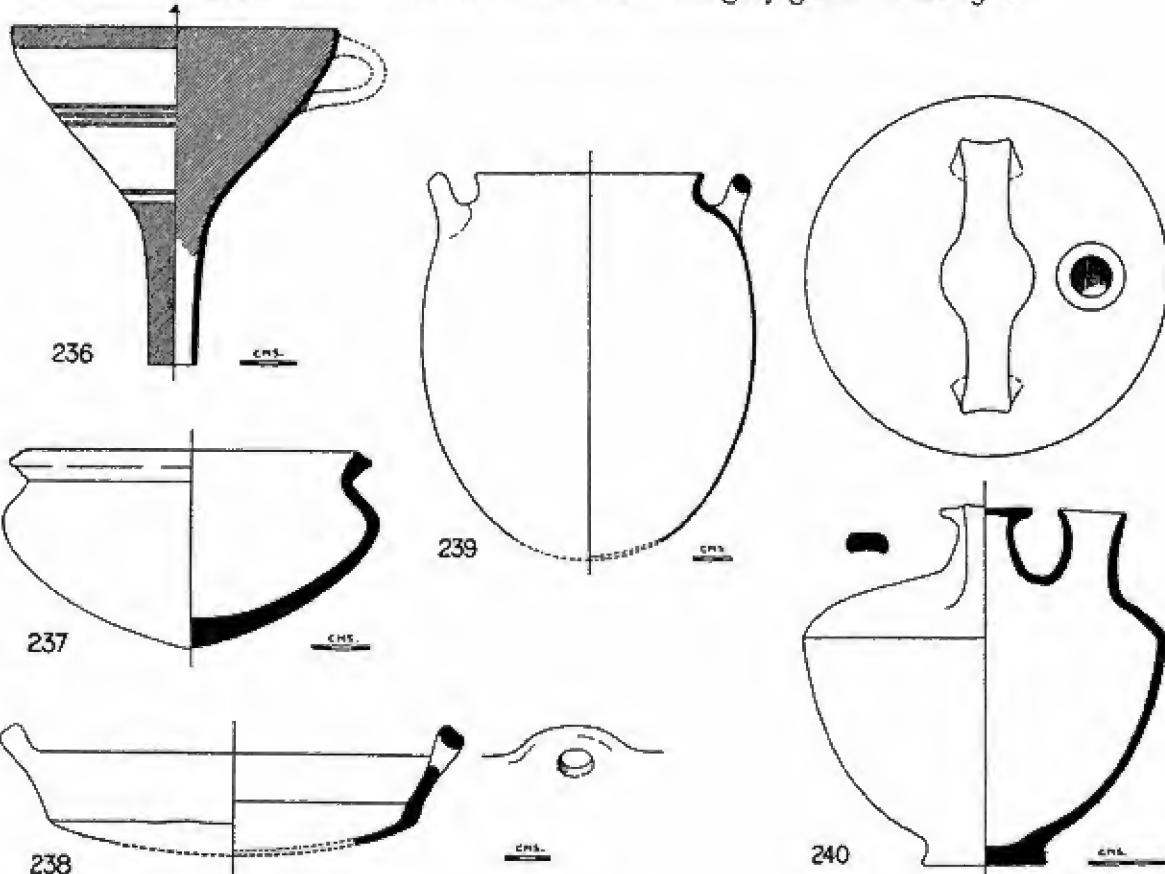
234. Bowl. Oatmeal-coloured ware with large grits and flaws. A circular hole has been pierced through the centre of the base. With 231.

235. Cup, incomplete. Fine buff ware, Late Helladic III, with buff-cream slip, discoloured by burning, on which are lustrous red paint bands. With 231.

EXCAVATIONS AT TELL ABU HAWĀM

236. Funnel (Pl. XVI). Fine ware, Late Helladic III, with a cream or buff slip, discoloured by burning. The inner surface as far as the neck of the funnel is entirely covered with red paint, bands of which also decorate the outside. The funnel had a handle, which is now missing. The form is unusual. With 231.

237. Cooking-pot. Dark reddish brown ware with grey grits. With 231.

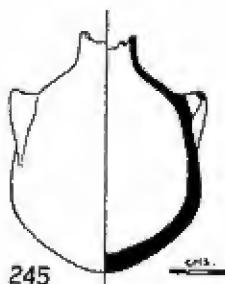
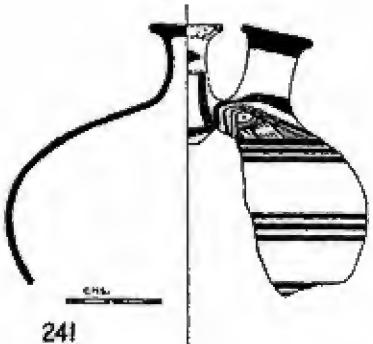
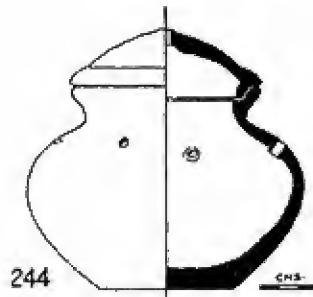


238. Cooking-pot, fragment. Greyish brown ware with black grits. There are two horizontal loop-handles on the rim. Fragments of several specimens were present in the room. With 231.

239. Cauldron, incomplete. Ware as in 238. Fragments of two or three of these pots were found, but no single one could be completed. They are decorated with slightly raised bands (not shown in the drawing) which start at either side of the handles and run criss-cross round the body. With 231.

240. False-necked or stirrup vase. Restored from fragments. Hard brick-red ware, varying in colour through burning. Dark-brown grits. The surface shows some traces of a slightly lustrous cream slip. The vase is clearly a local product in imitation of the common Mycenaean form. It stands 23 cm. high and is hand made. With 231.

241. False-necked vase, fragment. Hard pale-buff ware, Late Helladic III; the section shows a bluish grey tinge toward the inner surface. There are occasional large white grits in the clay which is otherwise of fine texture. A thin cream slip, barely lustrous, on which the decoration is in light reddish brown paint. A rather similarly decorated vase from Ialyssos is reproduced in the *British Museum Catalogue of Vases*, Vol. I, Part 1, Fig. 226. E 5, west of the intrusive pit at 3.



242. Fragment of false-necked vase (Pl. XXII, facing p. 52). Fine buff cream ware, Late Helladic III, with cream slip of good quality and bright red paint. E 6, below foundation level of room 34 (Stratum IV).

243. Milk bowl (Pl. XVI). Fine grey ware: the section shows brown toward the surface. A white slip with dark-brown or black painted decoration. D 6, west side, close above the sand.

244. Pot with lid. Buff, with grey-black section. The surface is hand-smoothed, the lid rather roughly finished. Four neat holes are punched through the shoulder of the bowl, and a fifth in the centre of the lid. E 5, on the remains of a stone pavement in the eastern room of the house at 55. The foundations of this room are close to the original sand (Pl. V, 1, facing p. 8), but still do not represent quite the earliest occupation. Nos. 245 to 248 are from the same room.

245. Squat pot, neck incomplete. Reddish buff clay, rather gritty to the touch. With 244.



276



249



250



275



258



277



280



304



278



301



303

286

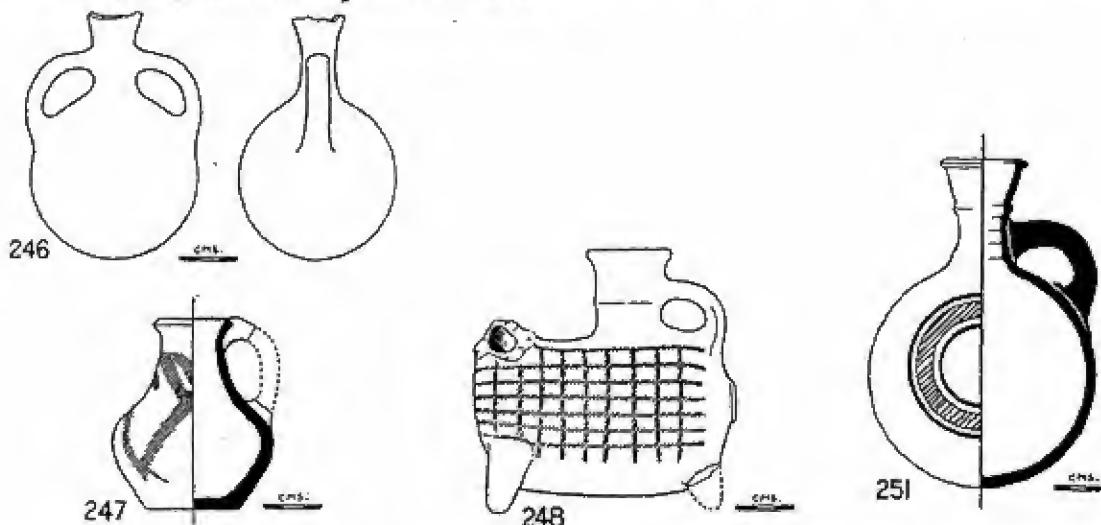
305

302

LATE BRONZE AGE POTTERY: STRATUM V

EXCAVATIONS AT TELL ABU HAWĀM

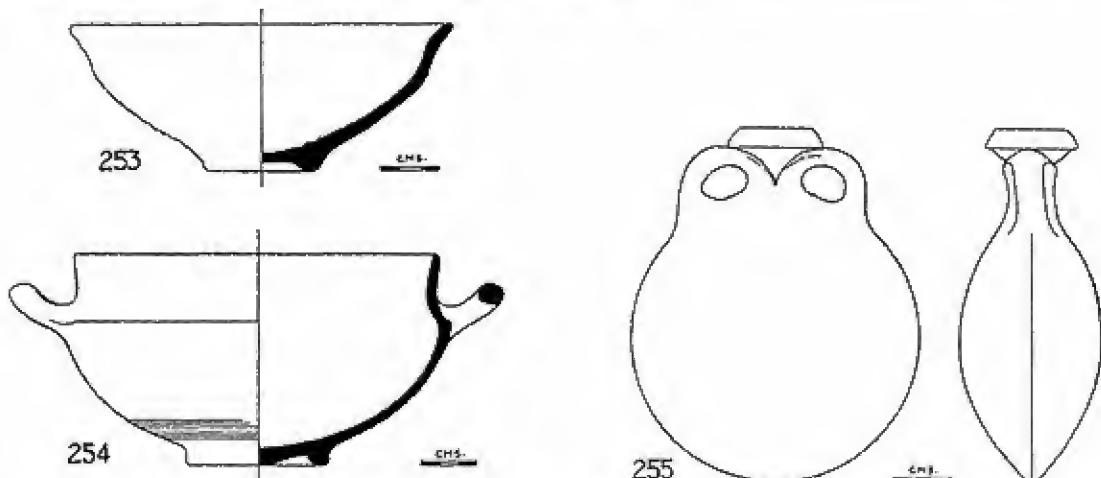
246. Pilgrim bottle. Light brick-red ware. Traces of a polished slip of the same colour are just discernible in patches. With 244.
247. Jug. Coarse buff ware with grey centre and white grits. Crude decoration in red paint. Compare 269 on Pl. XVI. With 244.
248. Animal vase. Head and three legs missing. Reddish brown clay, grey in section, with slip of the same colour that has partly flaked off. The surface is roughly burnished, and shows the remains of decoration in purplish red paint. With 244, but slightly below the pavement level.



249. Jug (Pl. XVII). Top of the neck missing. The section is grey, the surface buff with a mottled pink-buff and cream slip roughly burnished vertically. The ware closely resembles that of Fig. 14, but can be distinguished by the vertical burnishing and the clumsy form of the body. The decoration is in thin red and black paint. E 5, room north of 56. The pot was found, together with 250, 80 cm. below the foundation of the Stratum IV house, 36. Its early date, in the Late Bronze Age, cannot be doubted.
250. Jug (Pl. XVII). Brown buff ware, similar to that of 249, and with the same surface decoration. Black paint only. With 249.
251. Jug. Reddish buff ware with brown grits. Traces of a thin buff slip, and decoration in red and black paint. The surface is much worn, but seems to have been treated originally in the same way as 249 and 250. The jug is practically identical in style, ware, and decoration with No. 152 (Stratum IV). It was found in D 4, with a group of beads and amulets (Nos. 399, 403, &c.) amongst a mass of fallen debris and stones above the pavement at 53 (see p. 21 above on No. 69). Two scarabs of Amenophis III were found in the same place.
252. Fragment of spouted jug.¹ Fine buff ware, with burnished buff cream slip. Dark brown or black paint; black nicks across lip of the spout. The greatest diameter is marked by a slight carination. D 5, at 52.

¹ *QDAP*, Vol. III, Pl. XXII, 20.

253. Bowl. Pepper and salt coloured ware, with white surface. Even colour and texture, fine sandy grits. This ware is confined to the Late Bronze Age levels and occurs in various shapes. Sometimes the colour of the section reddens toward the surface. Fragments of jars were not uncommon, sometimes decorated with bands of red paint round the shoulders and neck, sometimes with a criss-cross on the handles. E 4, north of the house at 61, and close below the IV building at 41.
254. Carinated bowl. Same ware as 253 but the section shows redder in tone toward either surface. F 4, outside the west corner of 61.

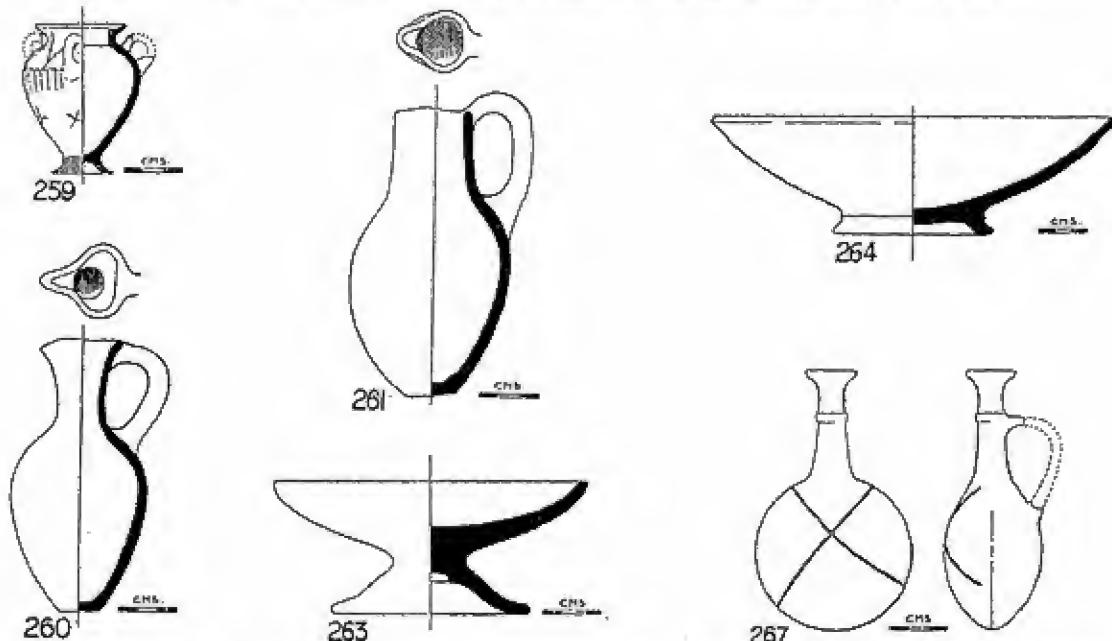


255. Pilgrim bottle. Same ware as last, showing red below the white surface. The way in which the handles spring from the neck is peculiar to the Late Bronze Age levels. G 5, south corner of 60.
256. Bottle, incomplete (Pl. XVI). Ware similar to that of 253, pepper and salt coloured, reddish in centre, with drab white surface. Two handles seem originally to have sprung from immediately below the shoulder of the bottle, but both are entirely missing. It is not clear how the bottle should be restored. G 5, 60.
257. Cup, with wish-bone handle (Pl. XVI). Fine reddish brown base-ring ware with grey centre. Indian-red slip, which is burnt black in parts and has flaked off in others. The clay is not so hard or metallic as in most cups of base-ring ware type. These are exceedingly common throughout Stratum V, mostly in fragments. A variant found in the lowest levels is a round or flat bottomed bowl, approximately hemispherical, with slightly incurved rim and wish-bone handle. These bowls, of which no complete specimen was recovered, are in a very hard blackish brown ware similar to base-ring ware. It seems to have passed out of use slightly before the latter. The ware is that described by Professor Gjerstad in his classification of Cypriote pottery as 'monochrome ware'.¹ G 5, on the sand at the south corner of 60.
258. Jug (Pl. XVII). Black base-ring ware with white paint decoration. Two vertical grooves incised down the handle. G 4, immediately within the foundation of the outer wall, west of 60. Low level.

¹ Gjerstad, *Studies on Prehistoric Cyprus*, pp. 182 and 183, No. 1.

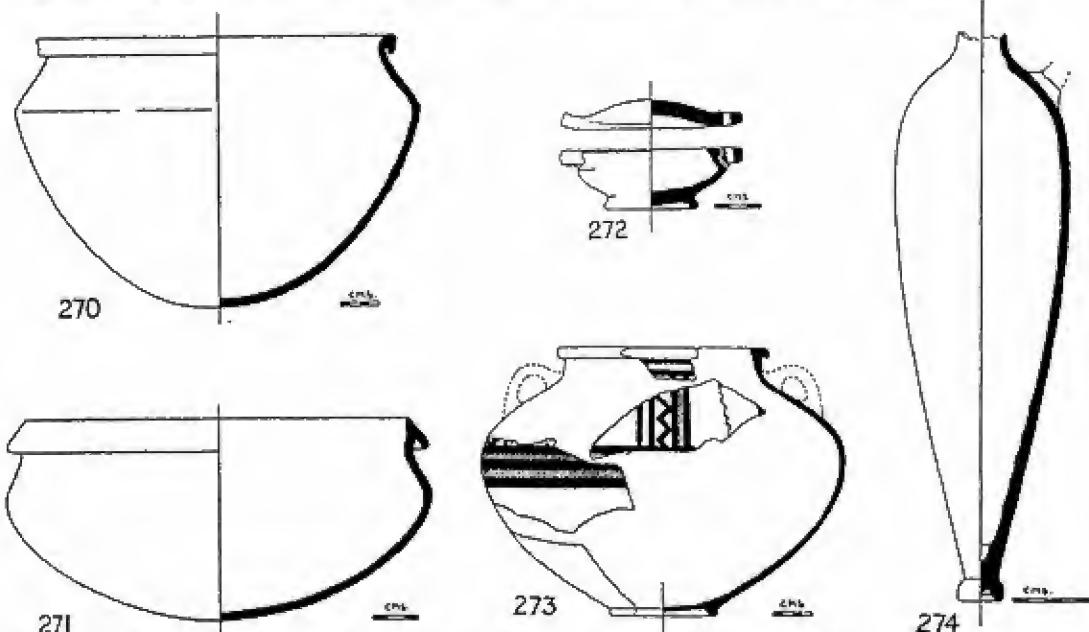
EXCAVATIONS AT TELL ABU HAWĀM

259. Pot. Fine greyish cream ware, with slip of same colour and faint painted decoration. Perhaps a miniature imitation of the three-handled Mycenaean vase. E, F 4, east of the house at 61.
260. Jug. Brown-buff ware with rough whitish surface. The bottom of the jug is flattened. The shape is rare in comparison with the type illustrated in Nos. 287, 288. F 5, west of 58, at a lower level.
261. Jug. Greenish white ware, with surface of the same colour. With 260.



262. Jug (Bilbil) (Pl. XVI). Dark-brown metallic base-ring ware. Surface mottled black and brown. F 4, below the foundation of 61.
263. Stemmed dish, incomplete. Grey-brown ware, grey in centre of section. Fairly close texture with some white grits. An unevenly burnished pinkish brown slip on the upper surface. The ware and surface treatment of this dish and of Nos. 264 to 266 are closely akin. E, F 4, 5, west of 56 at a level slightly below that of the later V foundations, with a number of similar fragments. Cf. 396.
264. Bowl, incomplete. Rather coarse grey-brown ware. Section grey in centre. Some large grey and white grits and chopped straw. An original surface slip of the same colour has mostly flaked off. With 263.
265. Bowl, restored from fragments (Pl. XVI). Ware similar to the last with rough greenish grey slip, burnished on the inside of the bowl. The form is the same as that of 264. With 263.
266. Stemmed bowl (Pl. XVI). Pale-grey ware with small dark-red and black grits. The surface is roughly burnished both inside and out. With 263.
267. Flask. Cypriote type, grey-brown ware reduced by fire to flaky condition. There are two crossed incised lines on the side opposite the handle. With 263.

268. Jug (Bilbil) (Pl. XVI). Ware as that of 262. With 263.
269. Jug (Pl. XVI). Coarse brownish ware, with white grits. Faint red bands as on 247. With 263.
270. Cooking-pot, restored from fragments. Red-brown ware with fine black grits. The narrow undercut rim is characteristic of cooking-pots in the earliest period: an alternative form is shown in *QDAP*, Vol. III, Pl. XXII, 17. E 3, close above the sand beside the two clay ovens in the southern corner of the square.



271. Cooking-pot. Dull brick-red ware with small or medium grits. E 3, 4, at 62.
272. Ointment box, with lid. Coarse dark-brown clay, pale grey-brown surface. Some large white grits. The pot is discoloured by burning. There are two square ledge-handles, pierced vertically to take a pin, and corresponding projections on the lid. Rather similar boxes in ivory have been found at Minet el Beida.¹ D 4, at 54, level with the lowest walls.
273. Fragments of a bowl. Pinkish buff ware with grey and white grits: even colour and texture throughout the section. There is a cream slip and panelled decoration in black and dark purplish red paint round the upper half of the bowl. The surviving fragments are enough to show the form of the bowl, but give no indication of the handles. These, on the analogy of similar bowls from Tell el 'Ajjūl,² Megiddo, and elsewhere, and an isolated specimen from Minet el Beida,³ were presumably two in number and of the form restored in the drawing. F 4, below the wide foundation of a later phase connecting the buildings at 61 and 63.
274. Bottle: incomplete. Grey-brown ware, grey in section, with fine black grits.

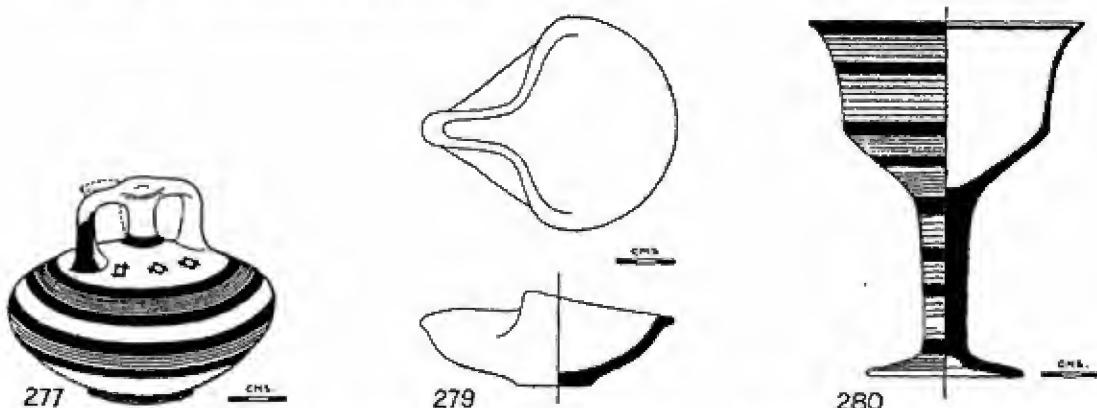
¹ *Syria*, Vol. XIII, 1932, Pl. VIII, 2.

² Petrie, *Ancient Gaza*, III, Pls. XXXIII and XXXVI.

³ Schaeffer, *Syria*, Vol. XIII, p. 11, Fig. 7.

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It is covered with a slip of the same colour, burnished vertically. Cf. 275 (Pl. XVII, facing p. 41). Similar imitations of the red polished spindle-shaped vases are recorded, for example, at Gezer,¹ in a tomb of this period, and at Minet el Beida.² E 5, in the centre of the square, together with a fragment of a second similar vase. Another fragment came from F 4, outside the east wall of room 63. In all cases the neck and handle were missing. Several fragments of the normal red polished spindle-shaped vase in various sizes were found at the lowest levels on the tell, but no complete or restorable specimens.



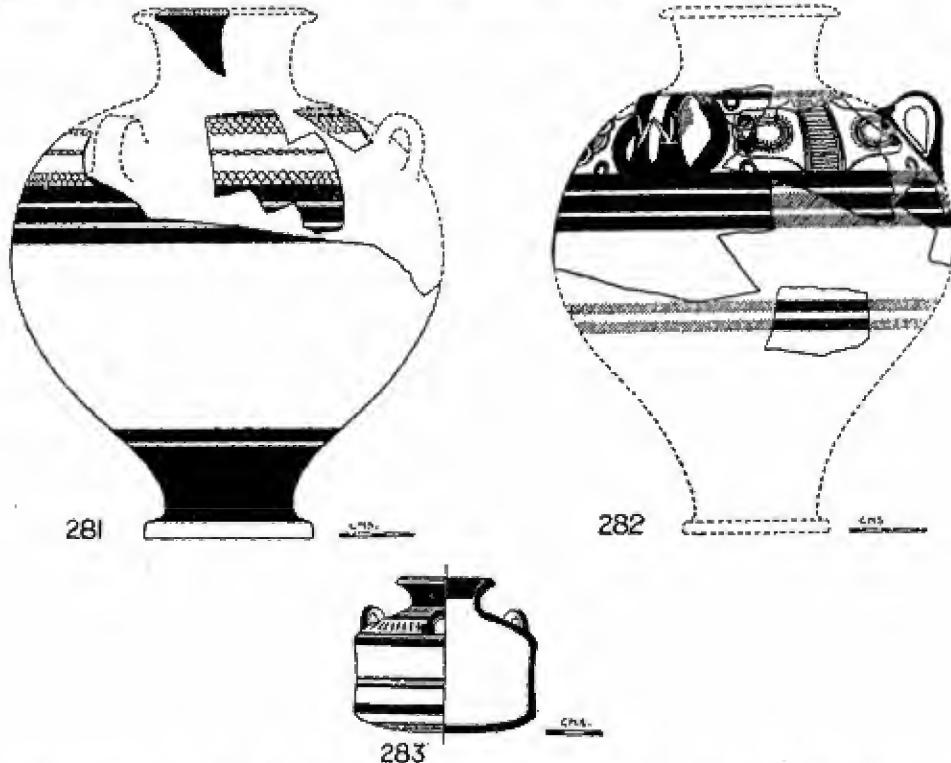
275. Bottle, fragment (Pl. XVII). Same ware as 274. In this, too, handle and neck are missing. E 4, north of the house at 61, close to the sand.
276. Fragment of open-work vase (Pl. XVII). Light-red ware, incised.³ D, E 5, on the sand, north of the figure '3'.
277. False-necked vase (Pl. XVII). Restored from fragments: the spout was not recovered. Fine buff-cream ware with cream slip and black paint. The disc of the false neck is slightly umbilical in form: the surviving fragments do not indicate the decoration of the handles. The handle ring is occupied by five pairs of intersecting chevrons: these are not quite symmetrically placed. E 3, 4, in the east corner of 62.
278. Pilgrim bottle (Pl. XVII). Brick-red ware with dark grits. Part of the neck is missing. For the form, cf. 255. F 3, 64. This bottle was found, together with a set of basalt corn grinders (Nos. 339 and 340) and the lamp, No. 279, at the foot of the north wall of 43 (Stratum IV). They were apparently below the floor level of that building and anterior to it.
279. Lamp. Dull-brown ware, discoloured by fire. The flattened base is not rare in Late Bronze Age levels (cf. 299). With 278.
280. Goblet (Pl. XVII). Restored from fragments. Fine buff-cream ware (Late Helladic III) with cream slip and black paint. The fine lines are brown rather than black. There is no indication of a handle on any of the surviving fragments, which account for about two-thirds of the rim. The quality of the ware is good, but the

¹ Macalister, *Gezer*, Vol. III, Pl. LXIV, No. 1; and Vol. I, p. 306.

² Schaeffer, *Syria*, Vol. XIII, Pl. X.

³ For similar vases from Crete, cf. E. H. Hall, *Excavations in Eastern Crete, Vrokastro*, Pl. XXXI.

paint has flaked off in parts. The shape seems to be rare, but fragments of at least two similar vases were found (e.g. Pl. XXII, facing p. 52, No. 309 (*o*) and (*p*)). E, F 3, room 64. This and the following numbers, 281 to 283, were found in fragments within a small area directly below and outside the north wall of 43 (Stratum IV). With them were remains of several large and small pots in Mycenaean, Cypriote, and local wares that could not be restored.



281. Three-handled jar fragments. Fine, rather soft, yellowish buff ware (Late Helladic III). Cream slip with greenish brown lustrous paint. The upper part of the pot, except for one probable fragment of the rim, is entirely missing. The walls of the jar are thin (5 mm. at greatest diameter) and there is a slight indentation at one place. None of the handles survive; the drawing follows the lines of similar jars in the British Museum from Ialyssos.¹ For the decoration one might compare a vase from a tomb at Zygouries.² E, F 3.
282. Three-handled jar fragments. Light red ware (Late Helladic III). Hard and fine texture. Cream slip with red paint. The walls of the jar are not more than 5 mm. thick at the greatest diameter. The decoration in each of the spaces between the handles is arranged in two panels. Each panel contains a cuttle-fish. On one of the handles is an incised potter's mark (310 A (*c*))). With 280.
283. Squat pot. Restored from fragments. Fine buff ware, Late Helladic III, with

¹ E.g. A. 831, BM. Catalogue of Vases, Vol. I, Part 1, Pl. XI.

² Blegen, Zygouries, Pl. XIX, 1.



1. GROUP OF LATE BRONZE AGE POTTERY (286 ft.), IN C, D 6,
LOOKING SOUTHWARDS

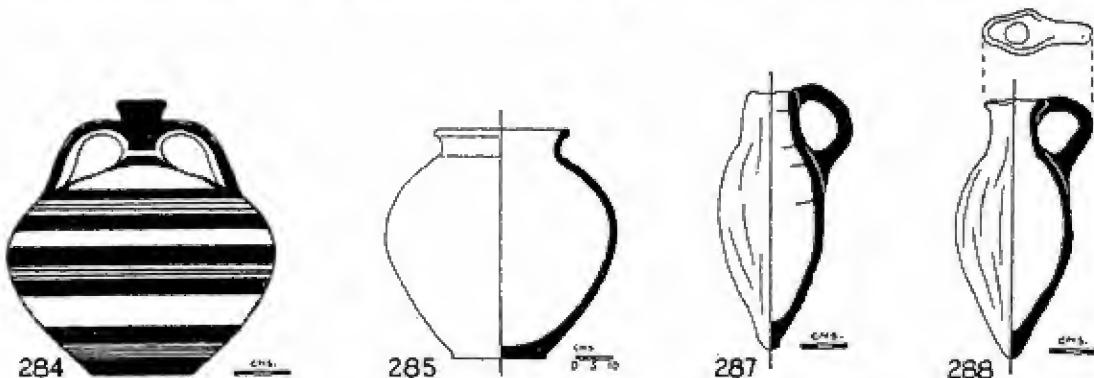


2. PART OF A LATE BRONZE AGE POTTERY GROUP (286 ft.), IN C 6
The lowest foundations visible (extreme right and centre) belong to the earliest period of building (50),
those on the left to the second phase (30, planned on Pl. IV). Looking north

EXCAVATIONS AT TELL ABU HAWĀM

buff cream slip and black or brown paint. Concentric circles on the bottom of the pot. Of the shoulder decoration only one panel survives; the handles seem to have been rather narrower than usual. With 280.

284. Two-handled bottle. Restored from fragments. Buff ware, Late Helladic III, with cream slip and black or brown paint. E 4, north of 61.
 285. Jar. Reddish buff clay with black and white grits. D 5, in the east corner of the building at 52. The jar stands 60 cm. high.



286. Bull Rhyton (Pl. XVII, facing p. 41). Fine grey base-ring ware, verging to buff on the outer surface. White paint decoration. Eyes appliqué. An incised herring-bone forelock adorns the forehead, from between the horns to the tip of the nose. There is a filling hole at the crown of the head, from which the handle springs, and a small spout through the muzzle. This rhyton was found with a group of pottery and other objects (of which the specimens reproduced below are only a selection), lying in a layer of earth above the original sand in C, D 6, on and beside the foundation of the western wall of 50. The photograph on Pl. XVIII, 1, which was taken looking southwards when the group was partially cleared, shows this wall beginning to appear on the left-hand side, and some of the pottery lying actually upon it. The foundation on the right-hand side is that seen on Stratum IV plan in 30, aligning on the pillar. It belongs to the second period of construction. Pl. XVIII, 2, taken in the opposite direction, shows the last of the group, at about 40 cm. lower level than the rhyton, lying close on the sand. The west wall of 50 is now seen on the right. The deposit, which included not only pottery but also a number of beads, cylinders, and bronze objects, was scattered through an area extending south as far as the limestone pillar in D 6. Beside the pots reproduced below, many basketfuls of fragments, in Cypriote and local wares, decorated and plain, were collected, as well as a number of Mycenaean sherds.

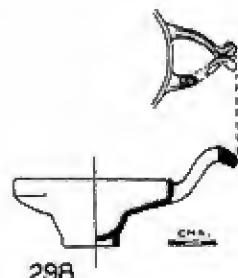
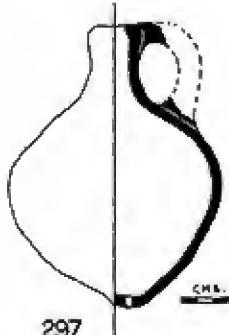
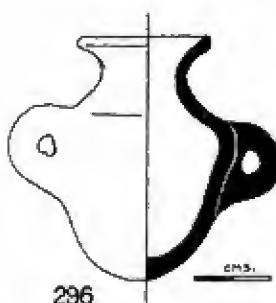
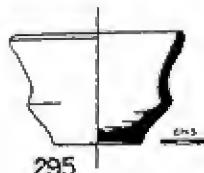
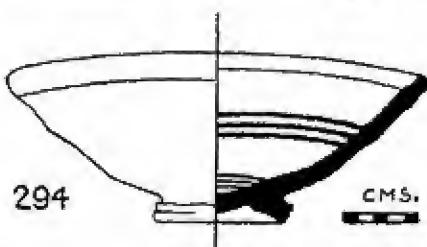
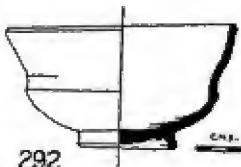
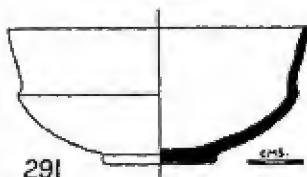
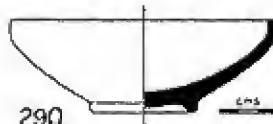
287 and 288. Jugs, in buff and drab ware respectively. Vertically shaved surface. These jugs were exceedingly common throughout the Late Bronze Age levels. The present group contained at least 30, not all complete. The ware varies from whitish drab to brick-red. The surface is nearly always smoothed off with a knife. With 286, and *passim*.

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289-92. Four bowls in reddish brown ware: evenly baked with grey and white grits. With 286.

293. Bowl. Buff ware with cream surface, some flaws in the ware. With 286.

294. Bowl.¹ Ware similar to last: whitish surface with red paint circles inside the bowl. With 286.



295. Bowl.² Pepper and salt coloured ware, fine grits and white surface. (Cf. 253, &c.) Warped. With 286.

296. Two-handled miniature pot. Coarse red-brown ware. (Cf. 289, &c.) With 286.

297. Jug.³ Buff ware, grey in section: fairly fine texture. The surface shows signs of burnishing. A small hole at the base of the pot. Cf. 226. With 286.

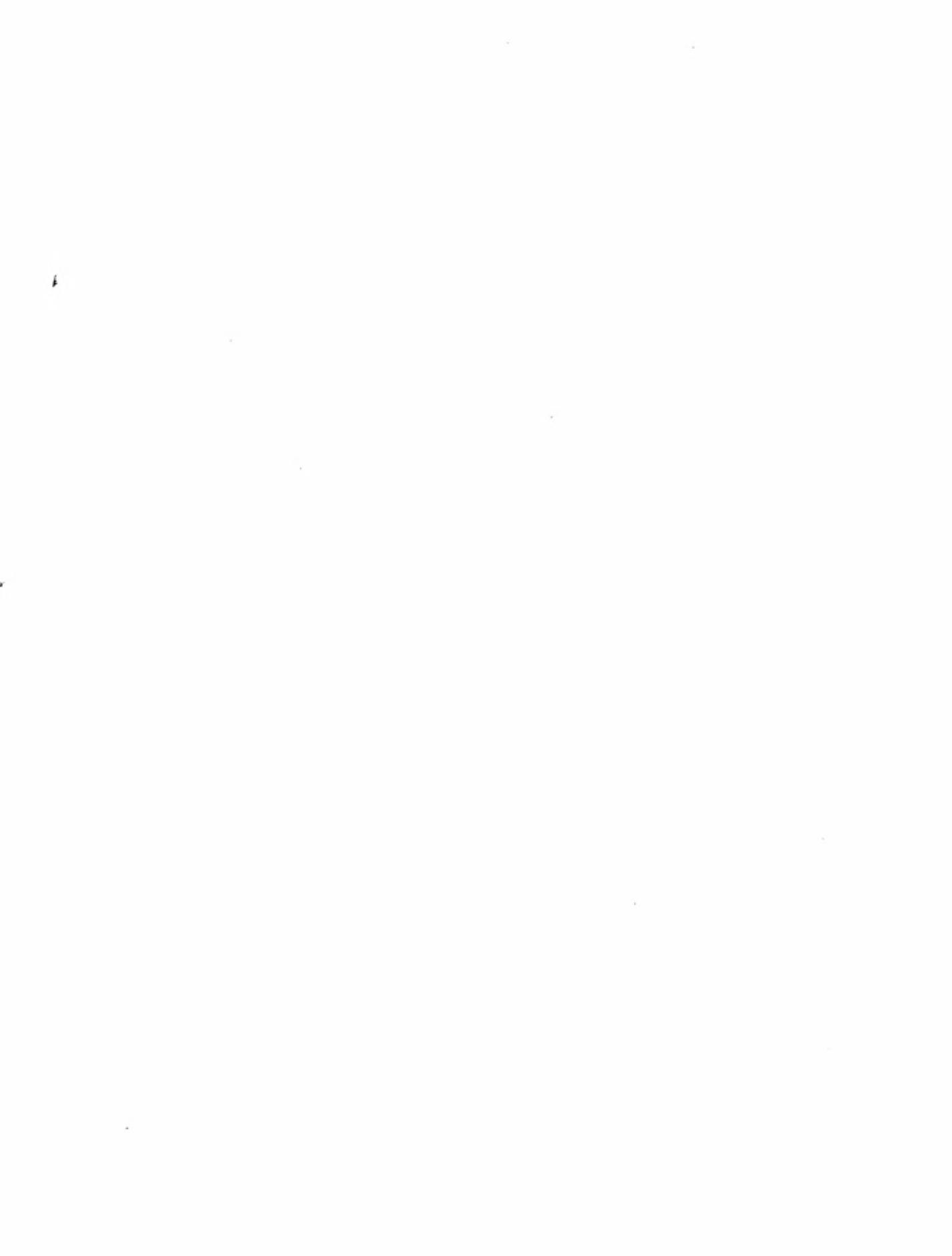
298. Cup: wish-bone handle.⁴ Fine metallic (base-ring) ware. Black throughout section. With 286.

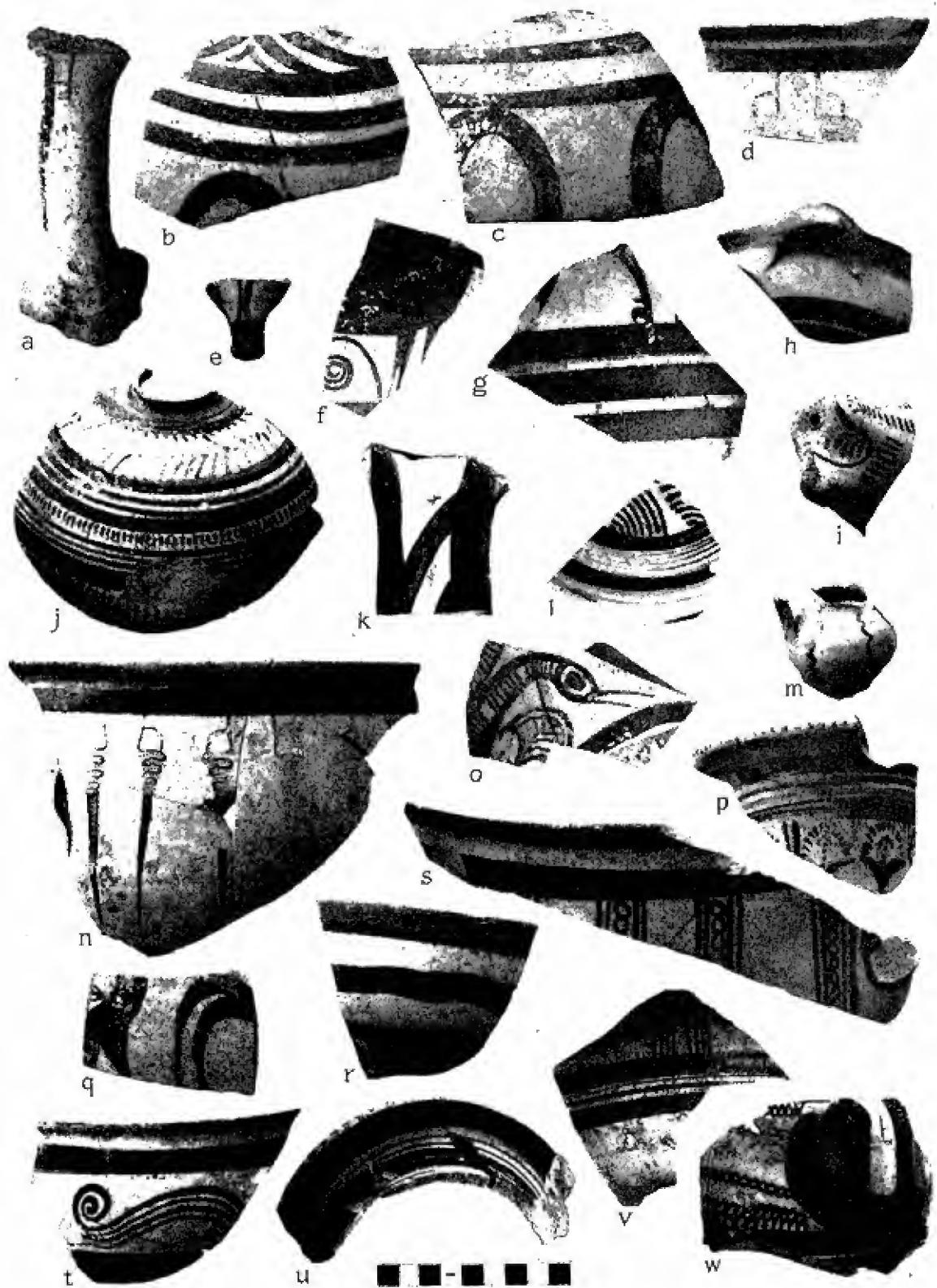
¹ *QDAP*, Vol. III, Pl. XXII, 4.

² *Ibid.*, Pl. XXII, 14.

³ *Ibid.*, Pl. XXII, 19.

⁴ *Ibid.*, Pl. XXII, 18.

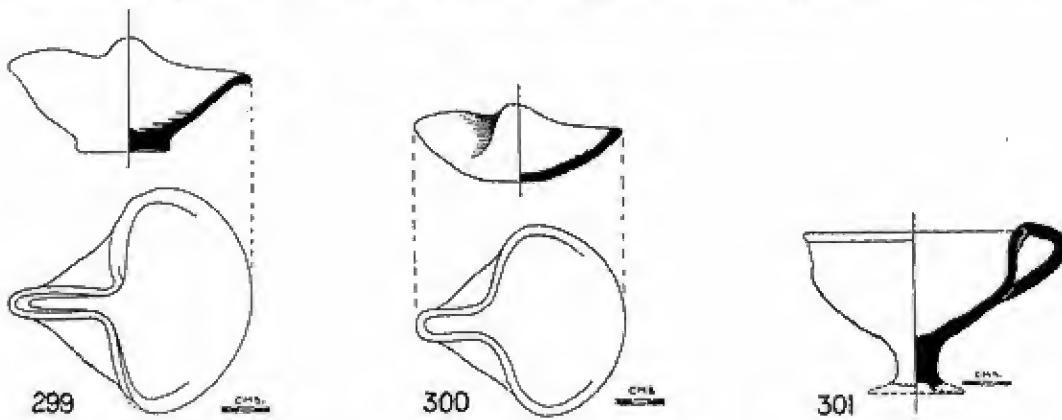




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299. Lamp. Reddish buff ware, roughly made. For the shape in the Late Bronze Age levels cf. 279. With 286.
300. Lamp. Ware as 295, with whitish drab surface. Both forms of lamp are common. With 286, but nearer the pillar.
301. Stemmed bowl, with one handle (Pl. XVII, facing p. 41). The foot is missing but may presumably be restored on the lines of the ordinary Late Helladic III Kylix. Fine grey ware with burnished slip of the same clay like grey Minyan. A few other fragments of the same ware (Pl. XXII *a-d*, facing p. 52) were found elsewhere on the site at the lowest levels. Some of these have an ornament of incised wavy lines. D 6, with 286, but close to limestone pillar.



302. Bull Rhyton (Pl. XVII). Ware as in 286. Two legs are missing. With 286.
303. Bull Rhyton (Pl. XVII). Similar to last. With 286, slightly to the west.
304. Bull (Pl. XVII). No handle: a round hole in the underside of the body as well as in the muzzle. Red-brown ware, of which the surface has largely flaked off. With 286.
305. Horse (Pl. XVII). Fine grey (base-ring) ware with brown-buff surface, smoothed with a knife and decorated with dashes of dark paint. The mane is nicked with a sharp instrument. Two circular holes punched in the underside of the body. With 286, slightly higher level.
306. Late Helladic III sherds (Pl. XIX).
- (a) Incised handle: coarse buff ware with numerous black and red grits. Red-brown on buff-cream slip. E 5, below foundation of second period IV wall at 37 (Pl. IV).
 - (b) and (c). Fragments of large pot, ware the same as (a). D, E 3, outside room 44 below the thick burning covering the early phase of IV, to which these sherds probably belong.
 - (d) Rim of crater. Brown on cream. Design of murex shells, cf. (n) below. E 3; 64.
 - (e) Snout of a rhyton. Dark-brown on cream. Found in D 4, on a level with Stratum III.

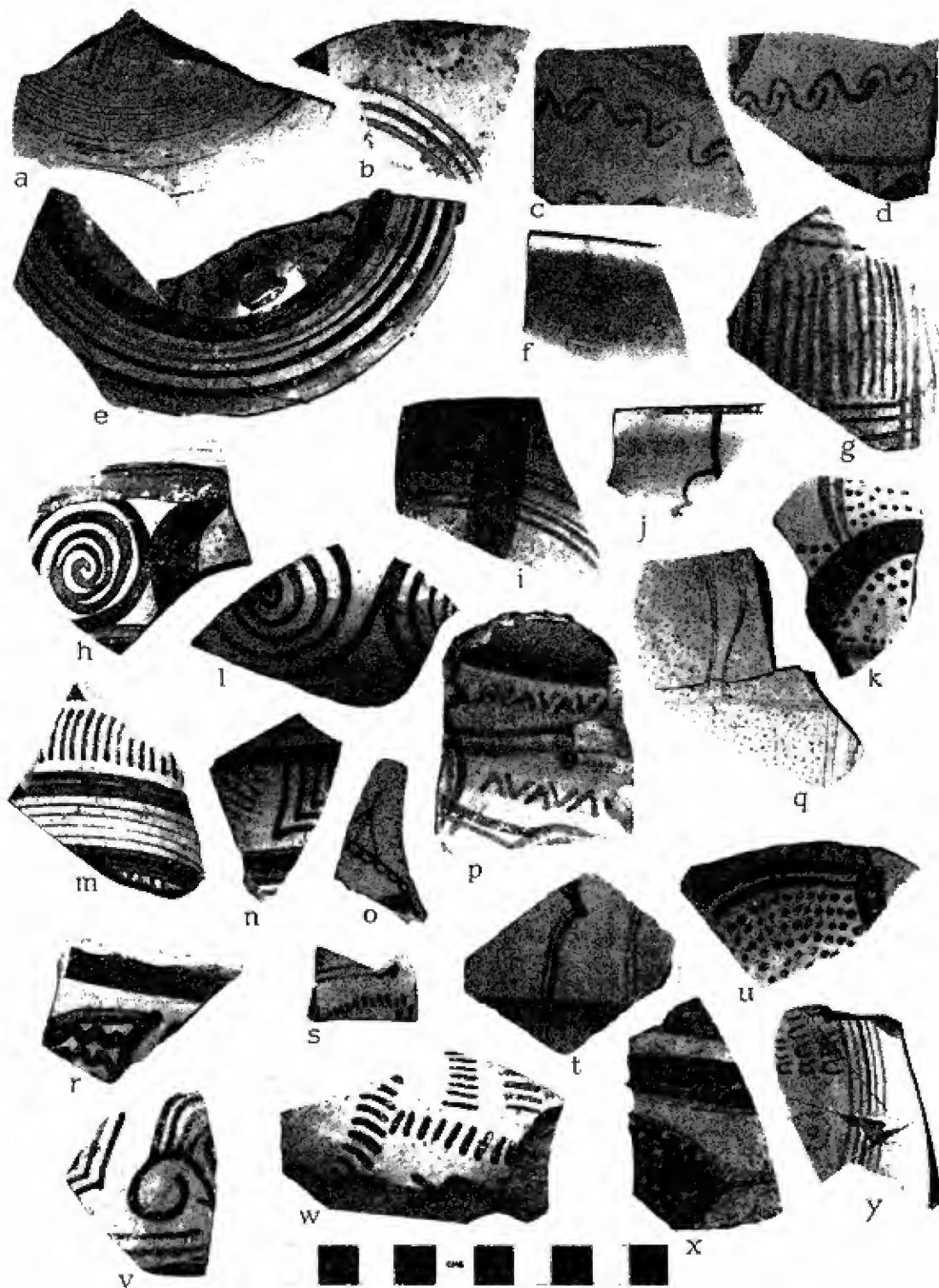
- (f) and (g) Fragments of Krater. Red-brown on cream. The fragments show part of a scene containing horses, similar to scenes on Mycenaean vases from Cyprus.¹ D 2, Stratum IV, house at 45.
- (h) Open bowl rim and handle. Red on cream. E 4, between Stratum IV houses at 41 and 40.
- (i) Fragment of Rhyton in form of a lion. Red-brown on cream. C 6, on sand.
- (j) Fragment of a globular vessel with small vertical rimmed aperture on top. Red-brown on cream. Fine buff ware. D 4, Stratum IV level.
- (k) Handle. Brown on cream. D 5, in a well of V period.
- (l) Fragment of false-necked vase, with markedly flat and pronounced shoulder. Brown on cream. E 4, in the Stratum IV house at 41.
- (m) Fragment of a Kernos. Dark red-brown on cream. Fine pinkish buff ware. C, D 6, on the sand.
- (n) Fragment of Krater similar to (d) above. Red-brown on cream. Cf. *BM. Catalogue of Vases*, Vol. I, Pt. 1, A 875, Fig. 208, from Rhodes. D 2, outside Stratum IV house at 45.
- (o) Jar fragment. Indian red on cream slip of rather poor quality. The bird recalls the Philistine type and may be compared also with birds on a kylix from Ialyssos.² D 2, east corner between IV and V.
- (p) Jar neck fragment. Brown on cream. Fine buff ware. C, D 6.
- (q) Black on cream. Poor quality of slip and paint. E 3, below isolated Stratum IV wall.
- (r) Fragment of hemispherical bowl, with slightly everted rim. Poor quality cream slip: bands of brown paint inside and out. F 5, west of 35 (Stratum IV later phase): at a slightly lower level.
- (s) Rim of Krater, with base of handle. Brownish black on buff. D 5, in well of V period.
- (t) Bowl fragment. Brown on cream. F 5, at 59, earliest period.
- (u) Jar rim. Black on cream. C 6, above the sand.
- (v) Bowl fragment. Dark brown on cream. Casual find.
- (w) Handle of jar, incised. See 310 A (a). Black on buff cream. D 5, at 52.

307. Late Helladic III sherds (Pl. XX).

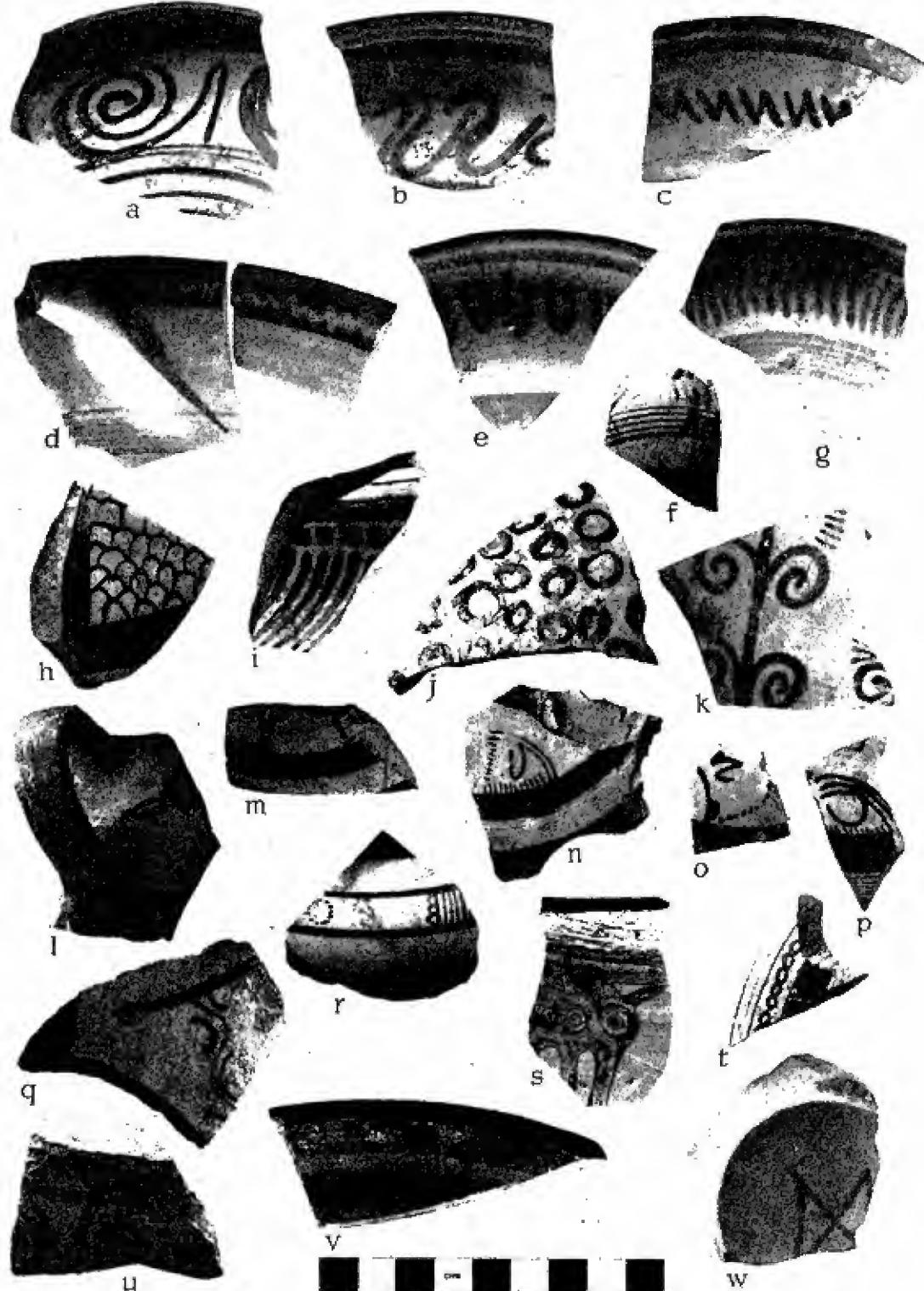
- (a) False-necked vase. Greenish brown on cream. E 3, at 64.
- (b) Red-brown on cream. E 3, at 64.
- (c) and (d) Greenish cream ware. Black on buff slip. E, F 4, below later V house at 61.
- (e) Brown on buff. C, D 5, on sand.
- (f) Rim of tea-cup shaped bowl. Light red on buff. Murex shell design. C 6, with 286, &c.
- (g) Reddish brown on buff. F 5, low level.
- (h) Reddish brown on cream. E 6, close above the sand.

¹ See, for example, *BM. Catalogue of Vases*, Vol. I, Part II, C 338, from Curium, and C 352 from Enkomi.

² A. Maiuri in *Annuario della R. Scuola archeologica di Atene*, Vol. VI, pp. 110, 111, Figs. 30 and 31.



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- (i) Red-brown on buff. Reddish buff ware. Shows part of a stylized cuttle fish. Cf. for example a kylix from Curium in Cyprus.¹ C 6, at 50.
- (j) Rim of tea-cup shaped bowl, showing part of a murex shell design. Indian red on cream. F 4, 5, in building at 60.
- (k) Indian red on buff. Part of a chariot scene, to which there are several parallels on vases from Enkomi. E 5, at 58, low level.
- (l) Red-brown on buff. D 6, in hard earth at the foot of the standing limestone pillar in 30.
- (m) Jar neck. Brown on cream. Highly glazed surface. E 5, west of 3.
- (n) Red-brown on cream. High lustre. D 1, 2.
- (o) False-necked vase fragment. Brown on cream. G 3.
- (p) Base of a jar neck. Indian red on buff, showing part of another chariot scene. Cf. (k) above. E 5, at 57, high level in V.
- (q) Light red on cream. The stippled forms probably belong to figures standing in a chariot. G 4, beside the town wall foundation.
- (r) Bright Indian red on cream. D 2, north side below the level of Stratum IV foundations.
- (s) False-necked vase fragment. Brown on cream. F 4, below the Stratum IV walls at 39.
- (t) Red-brown on buff, showing hind legs of a horse. G 3, outside and below the foundation of Stratum III town wall.
- (u) Red-brown on buff. Probably from a chariot scene. D, E 2, below the IV building at 45.
- (v) Light reddish brown on cream. E 5, below foundation level of Stratum IV buildings.
- (w) Part of a Rhyton. Brown on cream. C 6, on the sand.
- (x) Lustrous Indian red on cream, with cream stippling. E 1, 2, west of Stratum IV building at 45.
- (y) Inner surface of a bowl. Light red on buff. D 2, below wall of Stratum IV building at 45.

308. Late Helladic III sherds (Pl. XXI).

- (a) Tea-cup shape. Brown on cream. E 4, west of 61.
- (b) Tea-cup shape. Bright red on buff. D 2, below the floor of IV house at 45.
- (c) Tea-cup shape. Red-brown on buff cream. F 4, below the west corner of 35.
- (d) Rim of bowl with horizontal tilted handle. Light red on buff. The wavy line ornament which is painted on the red band in buff, is repeated on the inside of the bowl. G 4, at a low level.
- (e) Tea-cup shape. Light red on buff. D 2, below the IV house at 45.
- (f) Tea-cup shape. Bright red on buff cream. A red band inside the cup. B 2, by the foundation of the outer wall of Stratum III.
- (g) Tea-cup shape. Vermilion on buff. F 4, below the west corner of the early Stratum IV building at 40.
- (h) Dark brown on buff. A casual find.
- (i) Brown on buff. D 1, 2, at 67.

¹ Murray, Smith, and Walters, *Excavations in Cyprus*, p. 72, Fig. 124.

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- (j) Bright red on cream. F 5, east corner below Stratum IV level.
- (k) Bright Indian red on buff. E 2, below foundation level of IV house at 45.
- (l) Tea-cup shape. Red on buff, showing part of a murex shell ornament. D 2, east corner, at the level of Stratum IV buildings.
- (m) False-neck vase. Black on buff. D 7, on the sand.
- (n) False-neck vase. Red ware: black on buff decoration. F 5, north of 60.
- (o) False-neck vase. Brown on cream. E 2, Stratum IV level.
- (p) False-neck vase. Black on buff. F 4, at 61.
- (q) Brown on buff cream. E 3, Stratum IV level.
- (r) Brown on buff. F 4, below floor level of IV building at 40.
- (s) Brown on drab cream slip, flaking off. E 5, probably Stratum IV.
- (t) Reddish brown on buff. F 4, west of building at 39 and probably Stratum IV level.
- (u) Black on cream. Showing row of human figures. E 3, east corner Stratum III level.
- (v) Flattened rim of open bowl. Reddish brown on buff, rather matt surface. E, D 3, at 44, Stratum IV.
- (w) Red on buff. (See 310 A (e).) D 2, at 45. Stratum IV.

309. Late Helladic III and Minyan sherds (Pl. XXII).

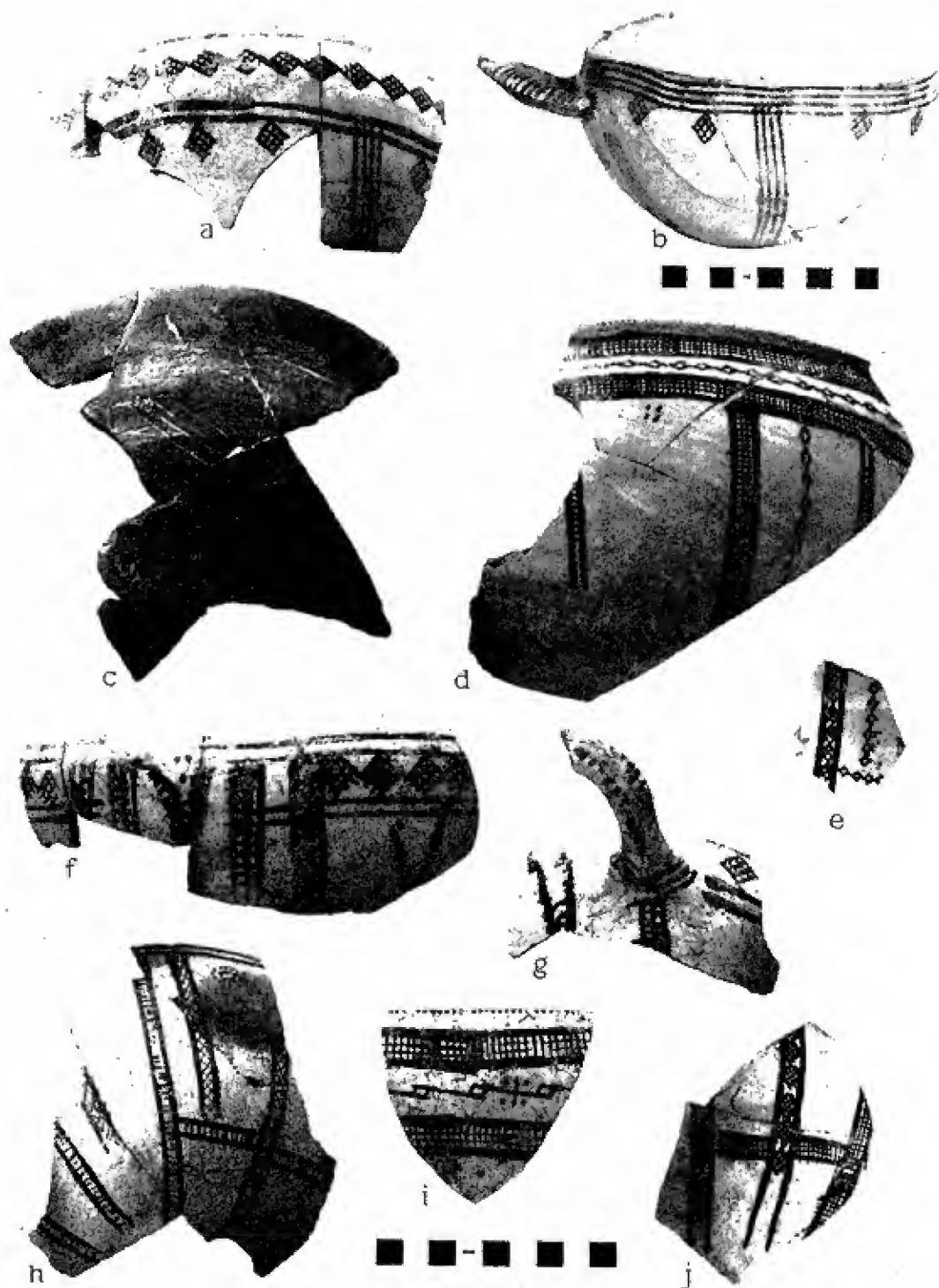
- (a) Handle, grey Minyan ware. F 5, at 59.
- (b) Rim of Krater. Grey Minyan ware. D 2, immediately below foundation of 45.
- (c) Fragment of bowl. Grey Minyan ware. D 2, with (b).
- (d) Rim and handle of open bowl, in coarse grey ware, burnished, in imitation of grey Minyan (?). G 4, north side, below foundation of Stratum III town wall. The stratification is disturbed.
- (e) Cream buff Kylix, without painted decoration. C 6, with 286, &c.
- (f) Kylix. Red on cream. E 5, north of 57, on the sand.
- (g) Stem of Kylix. Indian red on cream. Ware slightly gritty. C 6, close above the sand.
- (h) Kylix, with cuttle-fish ornament. Red-brown on cream. D 1-2, below 45.
- (i) Base of tea-cup shaped bowl. Red on cream. E 3, below the house at 44.
- (j) Brown (poor quality of paint) on cream. Buff ware. F 6, at foundation level of 35.
- (k) Horizontal handle and rim of bowl. Bright red all over. D 2, in east room of 45, and slightly below floor level.
- (l) Inner face of cup or open bowl. Black on cream, nearly matt slip on very fine cream ware. D 6, below foundation level of 32.
- (m) Stem of Kylix. Dark red-brown on cream. F 4, below foundation level of 61.
- (n) False-neck of large stirrup vase. Black on cream. Drab cream paste. F 4, between 41 and 40 (Stratum IV).
- (o) Fragment of goblet (cf. 280). Black on cream. D 6, 2 m. south of 51 (see 219, &c.).
- (p) Fragment of goblet (cf. 280). Red-brown on cream. C 6.
- (q) Red-brown on cream. F 5, west of and below foundation level of 35.

310. Late Bronze Age sherds, mostly Cypriote (Pl. XXIII).

- (a) Milk-bowl rim. Red ware. Black on white slip. Thin nicks of black over the rim. C, D 6, on the sand.



LATE HELLADIC III FRAGMENTS: 309 AND 242

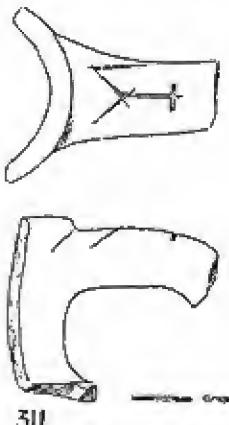
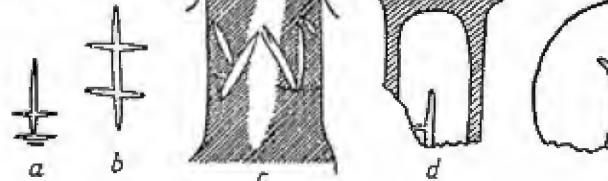


LATE BRONZE AGE FRAGMENTS, MOSTLY CYPRIOTE: 310

EXCAVATIONS AT TELL ABU HAWĀM

- (b) Grey ware, metallic. Brown on cream slip. C, D 6, on the sand.
 - (c) Open bowl fragment (cf. 233). Red ware, red slip. A ship incised on the outer surface. F 5, at 58, with 231, &c.
 - (d) Fragment of milk bowl; fine blue-grey ware. Flattened rim. Chocolate on pale-grey slip, burnished. D 5, from the clay oven in the building at 52.
 - (e) Grey ware. Dark brown on white. G 5, outside the foundation of city wall.
 - (f) Rim of bowl. Brick-red ware. Dark brown paint on pinkish white. C, D 6, on sand.
 - (g) Fragment of rim and wish-bone handle. Bright red ware. Black paint on white. D 6, below foundation level of 32 (Stratum IV).
 - (h) Fragment of bowl. Bright red ware, grey in centre of section. Indian red on white slip. D 2, 67 at a low level.
 - (i) Bowl rim. Grey ware, red toward surface. Brown on white slip. E 2, east corner, below foundation level of 44 (Stratum IV).
 - (j) Bowl fragment. Grey ware. Brownish black on white. G 4, within city wall.
- 310 A. Letters or potters' marks on Mycenaean sherds (see also a letter on a weight, No. 346).
- (a) On handle of a three-handled jar. Fine cream slip on buff ware, with scale pattern. (See 306 (w)). D 5, at 52.
 - (b) On handle of a large false-necked vase¹ in coarse buff ware with dark grits. Cream slip and thin black paint. E 5, below foundation level of Stratum IV walls at 37.
 - (c) On handle of No. 282.
 - (d) Fragment. On the handle of a three-handled jar. F 3, room 64.
 - (e) Painted on the base of a bowl. (See 308 (w)). D 2, north corner.
 - (f) Fragment: incised on the base of a large three-handled jar. G 4, at a low level inside the city wall.

310A



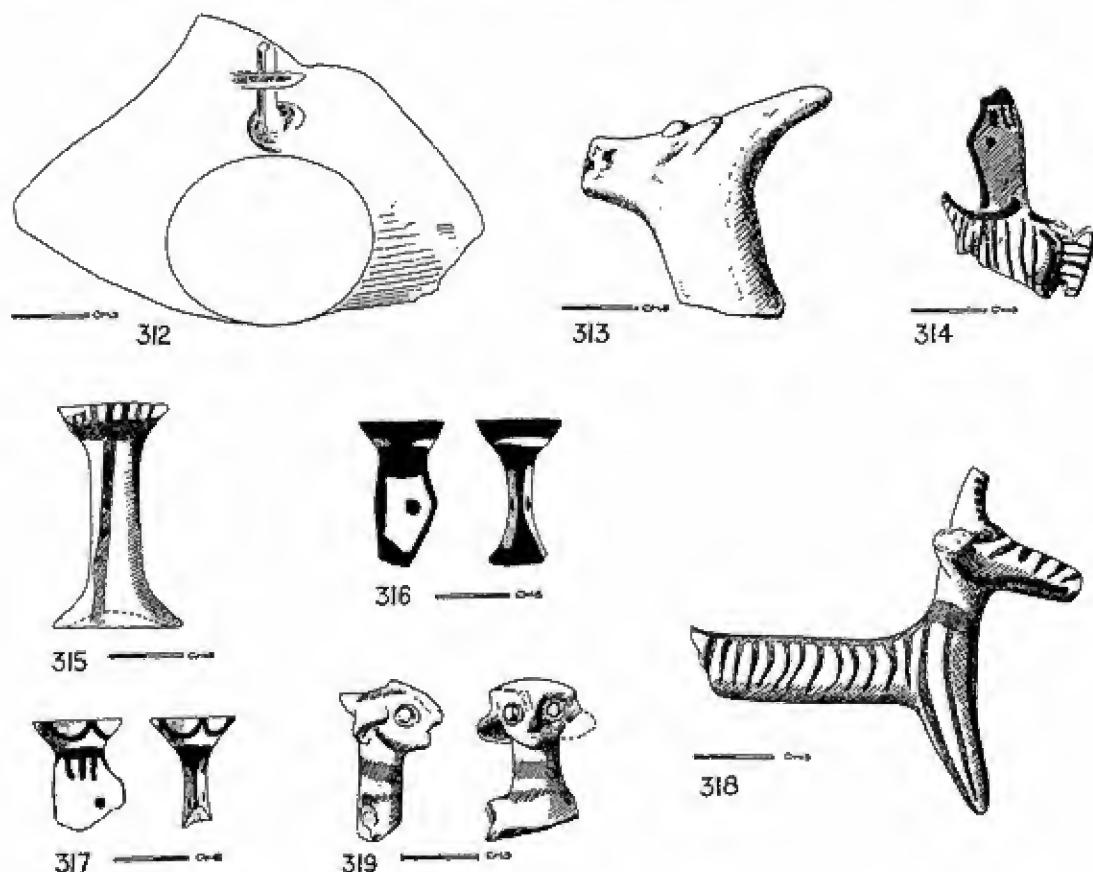
311. Incised jar handle. Heavy buff ware. D 2, level with foundations of the IV building at 45.

¹ Cf. a single cross inscribed on a false-neck vase from Mycenae. *British School Annual*, vol. XXV, p. 21, fig. 5.

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312. Incised mark near the base of a pot in reddish brown ware with fine white grits and a matt cream slip. C 5 in unstratified burnt debris below II pavement.

313. Spout of a ring-vase (?) in the form of a bull's head. Grey-brown ware with grey centre. The surface has been highly burnished. E, F 5, west of 56.



314. Figurine: fragment. Late Helladic III ware, with cream slip and red paint. Belongs (with the following Nos. 315-18) to a class of figurine abundantly represented in Late Mycenaean sites both in the islands, on the Greek mainland, and on the Syrian coast. D 6, beside the limestone pillar in 30 (Pl. IV).

315. Stem of a figurine, similar to the last. E 4, north of 61.

316. Head of figurine; black paint. Wearing the usual inverted conical cap. F 4, disturbed area.

317. Similar to 316. E 3, at 62.

318. Fragment of bull figurine. Light red paint on cream slip. Same ware and style as 314 to 317. D 2, below level of the IV room at 45 (Pl. IV).

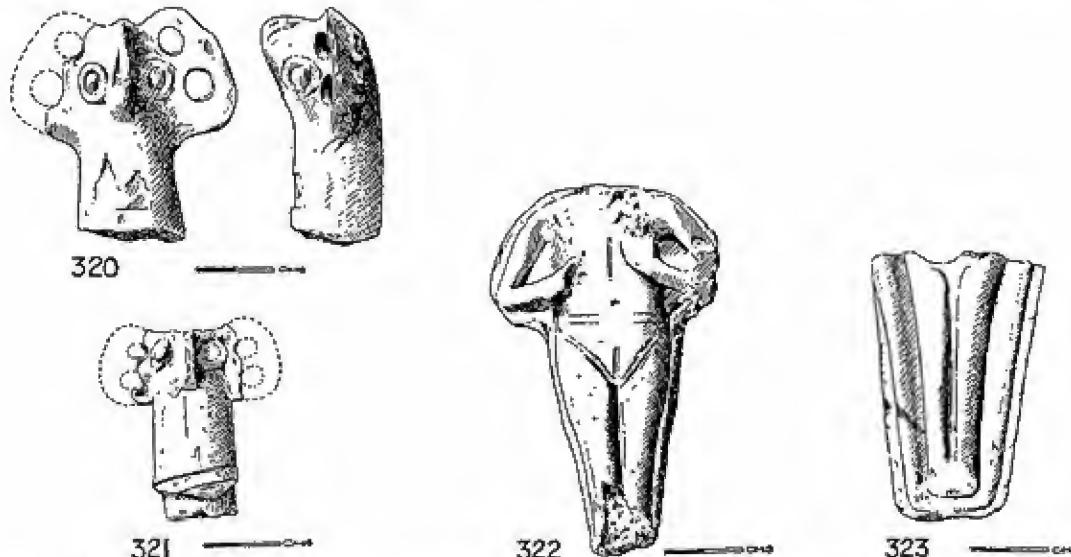
319. Head of figurine. Fine grey clay with brown surface: dark-brown or black

EXCAVATIONS AT TELL ABU HAWĀM

paint. The ears are non-human: there is a hollow depression in the top of the head.¹ F 3, room 63.

320. Head of figurine with pierced ears. Light-red clay. A type of figurine common in Cyprus; cf. also an example from Taanach.² D 2, outside the north corner of 45 and below its foundation level.

321. Head of figurine, similar to 320. F 4, below the level of the second period of Stratum V.



322. Astarte figurine—fragmentary. Grey-brown clay with large black grits. Made in a double mould: the back is rough and shapeless. E 5, west of the intrusive pit at 3.

323. Lower half of an Astarte plaque. Grey-brown clay. The back is quite flat. E, F 4, house at 61.

Loom Weights (Pl. XXXI).

All in brownish buff clay. The upper edge, near the perforation, is generally concave.

324. From G, F 5, on the sand.

325. From E 4, below room 55.

326. From D 2, below foundation level of 45.

327. From D 6, at the foot of the limestone pillar.

Spindle-whorls (Pl. XXXVII, 2).

328. Marble or limestone. F 3, below fragment of wall joining 63 and 61.

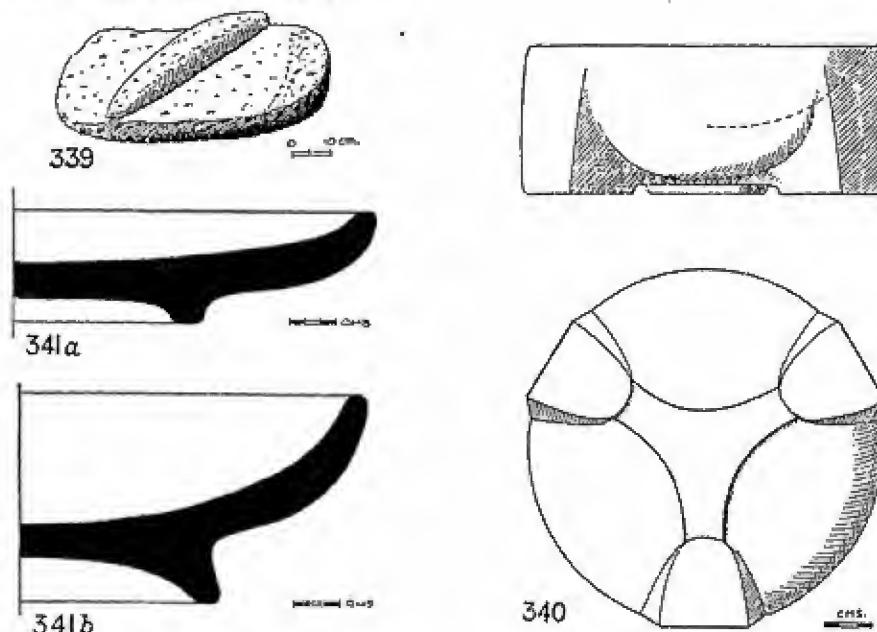
329. Steatite. G, F 5, at 60.

¹ Cf. a vase-neck from Minet el Beida, *Syria*, Vol. XIII, p. 7, Fig. 5; and figurines from Enkomi, Murray, Smith, and Walters, *Excavations in Cyprus*, p. 70, Fig. 107, p. 34, Fig. 62, &c.

² *Ibid.*, p. 37, Fig. 65, &c.; Sellin, *Tell Ta'annek*, p. 80, Fig. 113; Myres, *Cesnola Collection*, 2009 ff., p. 335.

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330. Steatite. Polished all over. Was found with the faience seal, No. 410, lying in the cup of a bracket of the type illustrated by No. 228. F, G 5, at 60.
331. Bone. From E 5, at 55.
332. Steatite. From E 3, west of 62.
333. Bone. From E 2, on sand.
334. Steatite, E 3, with 332.
335. Bone. From D 4, outside 55.



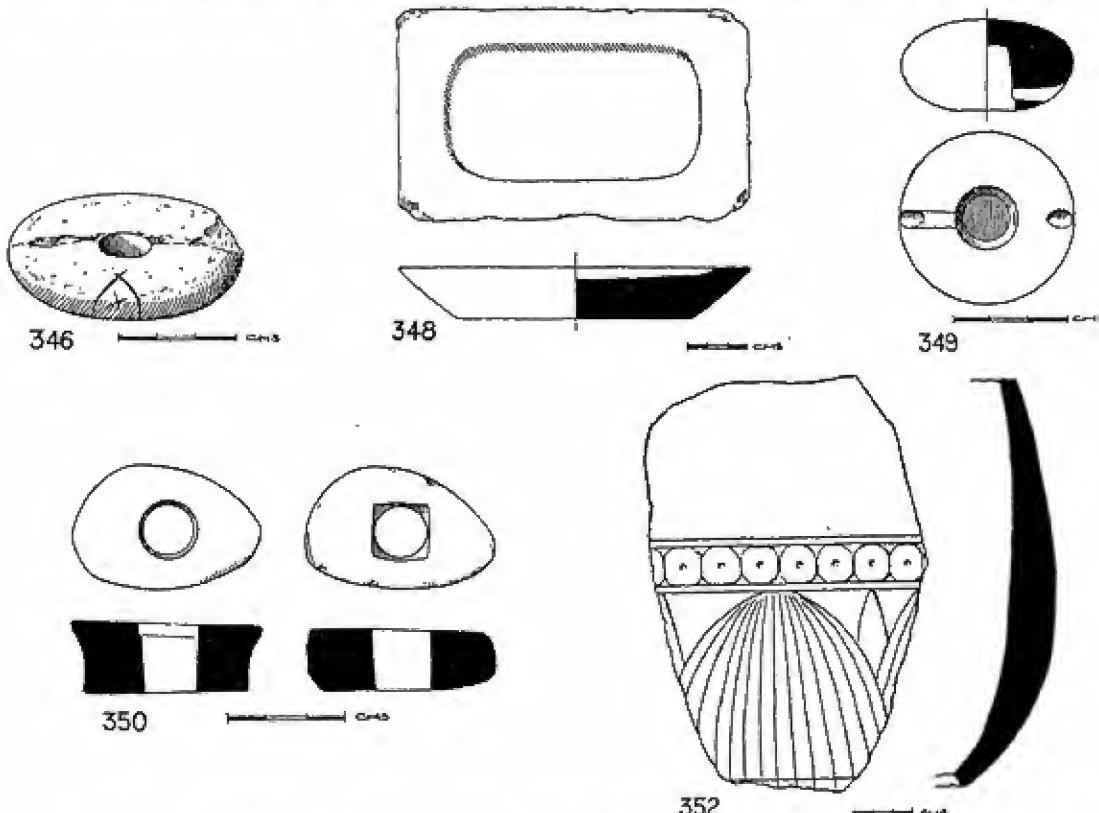
336. Bone. From E 4, at 61.
337. Steatite. The upper surface is scored with radial incisions, some of which end in 'crows' feet'. The flat surface also shows a few firm radiating scratches. E 3, at 62.
338. Steatite. E 4, 5, at 55.

Stone.

339. Pair of basalt Corn Grinders. F 3, room 64. With 278.
340. Basalt mortar. With 278.
341. Basalt dish fragments. (a) E 5, east of 56; (b) D 2.
342. Weight (Pl. XXXI). Pale-grey stone: grooved round the greatest circumference.
343. Mace-head (?) (Pl. XXXI). Granite. The hole is only 10 mm. deep. E 5, room east of 55. With 244.
344. Weight (?) (Pl. XXXI). Serpentine. From G 5, on foundation course of town wall.
345. Rubber (Pl. XXXI). Black volcanic stone. G 5, with 344.

EXCAVATIONS AT TELL ABU HAWĀM

346. Weight (?). White limestone: incised letter or mark on the edge. F 3, at 64.
 347. Weight (?) (Pl. XXXI). White limestone. E 5, at 56.
 348. Writing-palette.¹ Grey-green stone, hornblende gneiss. C 6, west corner.



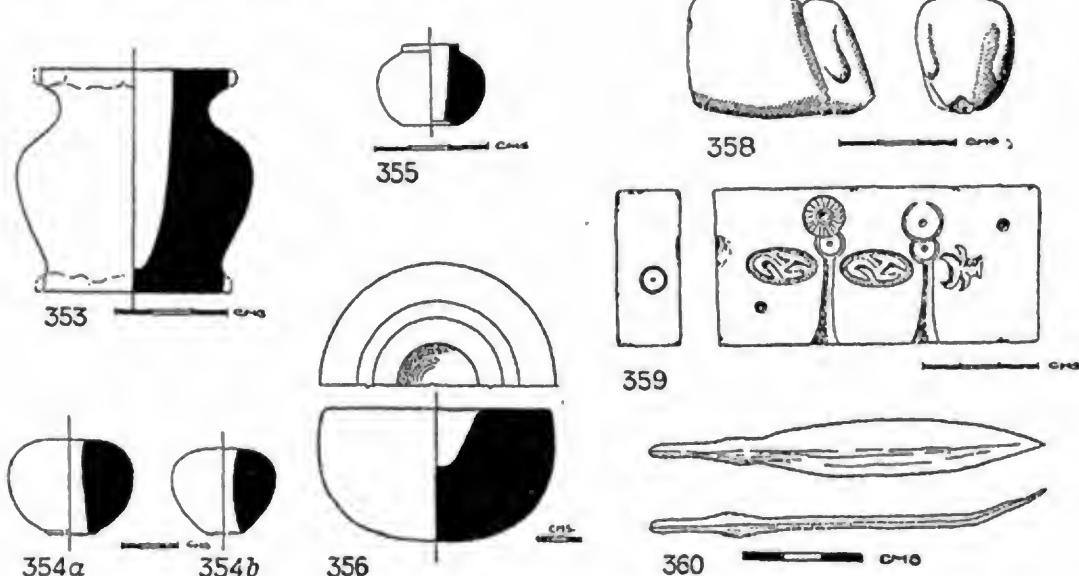
349. Knob. White chalk-like stone (? white jade). There is a central socket with a pinhole at right angles, apparently intended to secure the end of a handle. Knobs of the same kind have recently been found at Jericho in a tomb of the late Middle Bronze Age.² C 6, with 286.
 350. Two pierced lumps of the same material as 349. In one case the perforation is approximately cylindrical, in the other it passes in section from circular to square. D 6, on sand.
 351. Fragment of an object in same material as 349 (Pl. XXXVII, 1). G 4-5, room 60.
 352. Fragment of vase: alabaster. Carved with papyrus flower design in low relief. The fine grooves of the calyx hold traces of light-blue colouring matter. C 6, north-east side.

¹ For a similar palette, attributed to the XIIth Dynasty, see Petrie, *Objects of Daily Use*, Pl. LVI, 12.

² Garstang, *Annals of Archaeology and Anthropology*, Vol. XIX, Pl. XXXVII, 921 and 922, and p. 46.

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353. Alabaster pot. The edges of the foot and rim are chipped. Common XVIIIth-Dynasty form. C 5, on the sand.
354. (a) and (b). Mace-heads: (a) green hornstone; (b) dark limestone (? dolomite). C 6, with 286.
355. Miniature mace-head in white marble. C 6, with 286.
356. Drill cap.¹ Basalt. The flat surface is worn fairly smooth: the socket has a high polish from use. F 5, west of 56.



357. Flint knife (Pl. XXXVII, 1). D 6, on the sand outside the west wall of 50, with 286.
358. Animal head, carved in veined serpentine. F 5, at 58, below the room containing No. 231 ff.
359. Mould. Green steatite. Cf. 206. Contains five distinct moulds, all on one side of the stone.² Two of these, apparently intended for ring bezels or seals, show the same design, a conventional animal of some kind. The edge of the bezel is milled. The animal itself is positive in the mould: its impression in the completed ring would serve either as a seal or for receiving some coloured inlay. The remaining patterns include an ox head and two variants of the pattern on 206. At one end of the stone is a simple incised circle with a dot in the centre. D 1, 2, at 67, at a high level in the Late Bronze Age debris.

Bronze.

360. Tanged arrow-head (Pl. XXXIII). Leaf shaped with central rib. In form resembles arrow-heads from Gurob illustrated by Sir Flinders Petrie in *Tools and Weapons*.

¹ Cf. Petrie, *Tools and Weapons*, Pl. XLVIII, No. 10.

² Cf. a similar mould from Troy, Schmidt, Schliemann's *Sammlung*, No. 6773, and another from Ras Shamra, Schaeffer, *Syria*, Vol. XII, Pl. IV, No. 1.

EXCAVATIONS AT TELL ABU HAWĀM

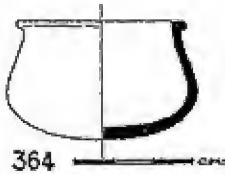
Weapons, Pl. XLI, Nos. 179, 180, and 192. D 6, west of 51, and close to the broken end of the east wall of 32 in Stratum IV. It may therefore belong rather to the subsequent Iron Age level than to V.

361. Arrow-head (Pl. XXXIII). Similar to 360. D 6, inside the nest of bowls at 51. (See 219.)

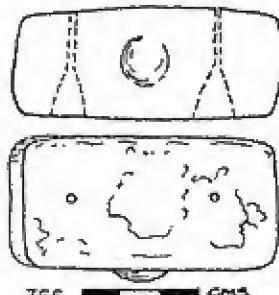
362. Arrow-head (Pl. XXXIII). Similar to 360. G 4, within the outer wall of the town.



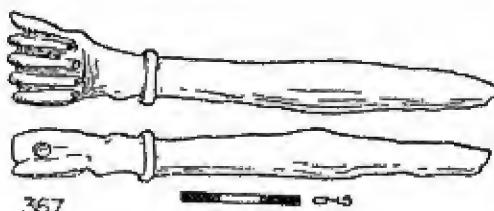
363



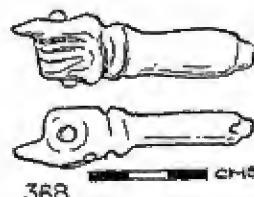
364



366



367



368

363. Chisel. D 6, on the sand.

364. Bowl. E 6, level with the top of the fragmentary walls below 35.

365. Knife (Pl. XXXIII). With long flat tang bent double. A leaf or feather is roughly incised on one side of the blade near the tang. C 6, close to the sand.

366. Object of uncertain use. It is a solid rectangle vertically pierced with two funnel-shaped perforations. On the centre of one of the long sides is a round protuberance. Somewhat similar objects were used in Europe from the Middle Ages for drawing wire, but the process is said not to have been invented before the fourteenth century A.D.¹ C 6, on the sand.

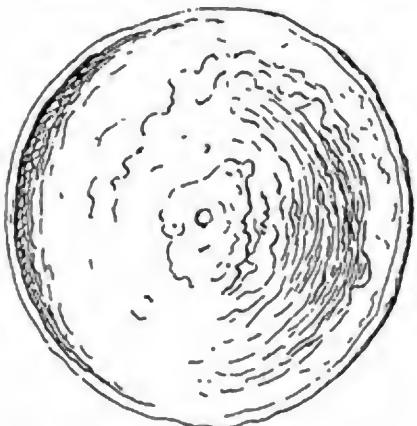
367. Model of a right arm, held rigid and extended. The fist was clenched grasping an object that has now disappeared. The workmanship is crude, but certain details, the wrist-bone, finger-nails, and thumb-joints, are indicated. C 6, 7, north of 30. The formation of the debris does not indicate whether the object belongs to the early phase of IV or to V.

368. Model of a right forearm; the fist is clenched round an indistinguishable object. The end is shaped to fit into a square socket. C 6, 7, with 367.

¹ *Encyclopaedia Britannica: WIRE.*

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369. Pair of cymbals—one in fair condition, the other badly corroded. Each has a small perforation at the centre. The form does not differ from that of cymbals in use as late as Roman times.¹ The pair was found stuck flat together in D 6, close to the foot of the limestone pillar.



369

370. Seated statuette, bronze gilt (Pl. XV, 2, facing p. 35). The left hand is clenched; the right is held open with the palm downwards. The gold foil has largely fallen off, but the face, neck, back of the left upper arm and the feet are still covered. In posture the figure is practically identical with statuettes from Rās Shamra² and from the Early Iron Age stratum at 'Ain Shems.³ The bizarre appearance of the face and head is due to corrosion of the metal. There is no indication of a crown as on the 'Ain Shems figure. Found lying 100 cm. from the foot of the limestone pillar in D 6. (See under 286.)



371. Two bronze nails with various gold foil coverings (Pl. XXXIX, 1). D 6, with 370.



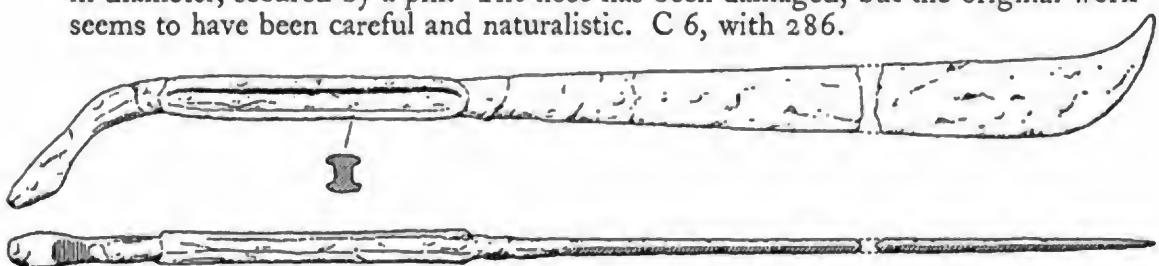
374

372. Model of a left arm with clenched fist, coated with gold leaf (Pl. XXXIX, 1). Part of a statuette on about the same scale as 370. C, D 6, in the group with 286.

373. Right arm of a statuette similar to 370 (Pl. XXXIII). The arm was originally attached

to the body by a square tenon and pin. C, D 6, with 286.

374. Head of lioness. The neck is hollow and would fit on to a round tenon 9 mm. in diameter, secured by a pin. The nose has been damaged, but the original work seems to have been careful and naturalistic. C 6, with 286.



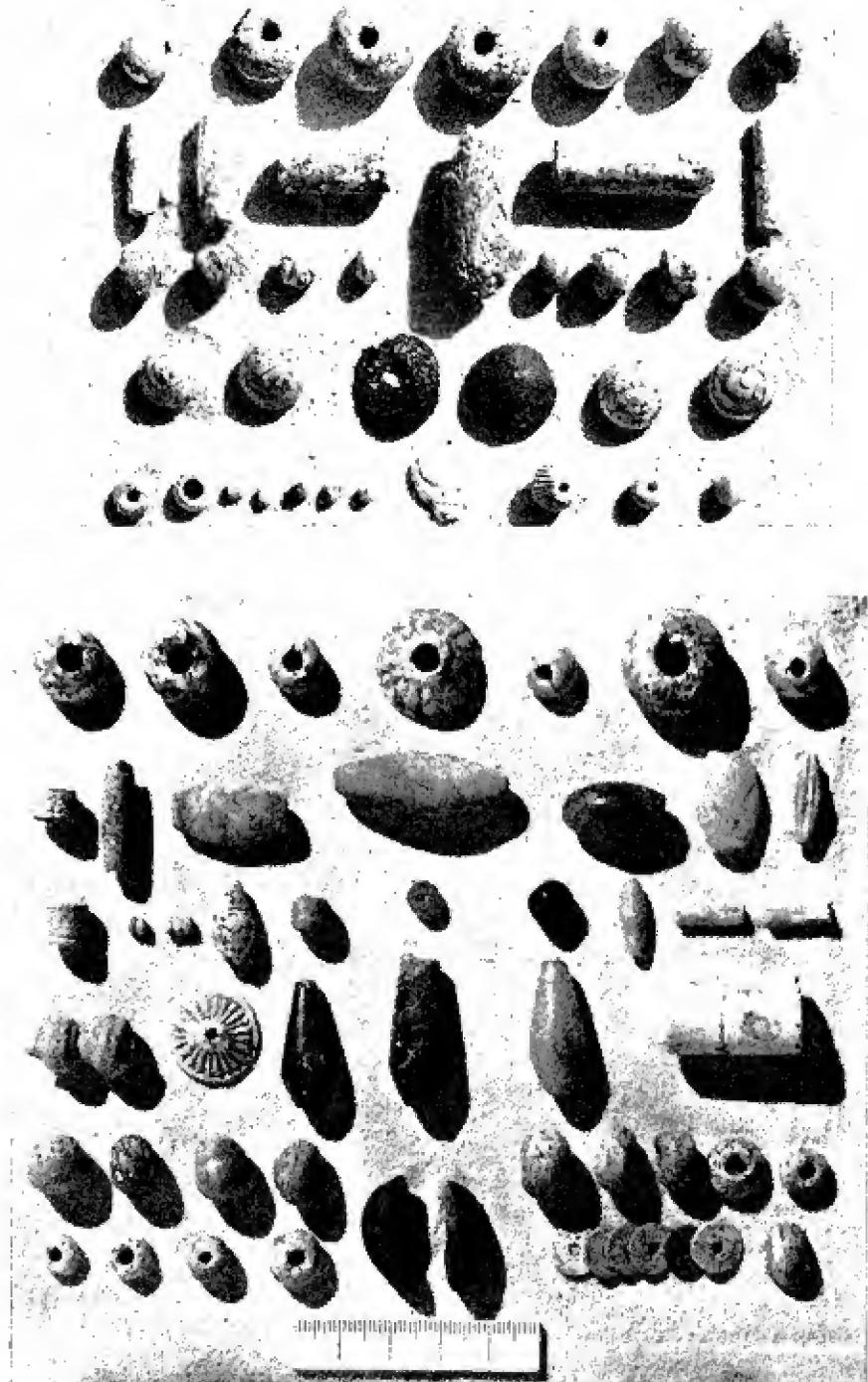
374 a

374 a. Knife. Found in fragments. The blade was bent to an acute angle in two places, but has been drawn as straight. The section of the handle indicates the use

¹ Cf. Blinkenberg, *Lindos*, Vol. I, col. 155, No. 456; Petrie, *Objects of Daily Use*, p. 58, Pl. L, Nos. 306-9.

² Schaeffer, *Syria*, Vol. X, p. 288, and Pl. LIV.

³ Grant, *'Ain Shems Excavations*, Pt. I, Pl. XI.



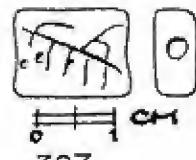
BEAD GROUPS. LATE BRONZE AGE: 392 AND 394

EXCAVATIONS AT TELL ABU HAWĀM

of an inlay. Similar knives in Egypt are dated to the XVIIIth Dynasty.¹ E 4 in the east corner of 62.

Bone and Ivory.

- 375. Fragments of a throne or bed (Pl. XXXII). Ivory. Found scattered in C, D 6, with Nos. 286 ff.
- 376. Ivory handle (Pl. XXXII). In form of a twisted horn. The tip is broken; the wide end is nicked with three incised lines. C, D 6, with 286, &c.
- 377. Handle, plain (Pl. XXXII). With socket 5 mm. in diameter and 14 mm. deep. G 4, inside the town wall.
- 378. Die (Pl. XXXII). With four holes. G 5, by the foundation of the town wall.
- 379. Comb fragment (Pl. XXXII). F, G 5, room 60.
- 380. Square plaque (Pl. XXXII). Ivory, E 3, north of room 62.
- 381. Fragment of an incised disc (Pl. XXXII). Pattern of intersecting arcs. E 5, south of room 55.
- 382. Knuckle bones (Pl. XXXII). D 5, building at 52.



393

Beads and Amulets.

- 383. Gadrooned bead in blue faience (Pl. XXXIV). D 6, on the sand.
- 384. Pale-blue faience bead (Pl. XXXIV). Segmented. F 4, southern half of house at 61 and below foundation level.
- 385. Spherical glass bead (Pl. XXXIV). D 6, 7, between the foundation of the south wall of 50 and the superimposed wall of 30.
- 386. Amethyst bead (Pl. XXXIV). With 385.
- 387. Fluted spherical bead (Pl. XXXIV). Pale-blue faience. D 5.
- 388. Crystal bead (Pl. XXXIV). E 6, in a thick layer of yellow ash in which the Stratum IV galleries, 32 to 35, were founded.
- 389. Barrel-shaped glass bead (Pl. XXXIV). D 5, in the filling of a well south-west of the building at 52.
- 390. Barrel-shaped stratified glass bead (Pl. XXXIV). F 4, level with the house at 61—i.e. later phase of Stratum V.
- 391. Dark-blue faience bead (Pl. XXXIV). F 4, with 390.
- 392. Group of beads (Pl. XXIV) containing:
 - (a) 25 glass beads, mostly spherical.
 - (b) 16 blue faience beads.
 - (c) 4 agate pendants and 1 carnelian bead.
 - (d) black translucent stone bead, smoky quartz.
 - (e) 2 red limestone beads, one not pierced.
 - (f) quartz.
 - (g) amber.
 C, D 6, with 286, towards west edge of the deposit.
- 393. Rectangular bead in dark green steatite, roughly incised with an animal figure. C 6, with 286.

¹ Petrie, *Tools and Weapons*, Pl. XXIX, 231 and 232.

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394. Group of beads (Pl. XXIV) containing:

- (a) 22 plain glass beads and 1 glass pendant (crescent with disc).
- (b) 1 stratified blue and yellow glass chevron bead.
- (c) 4 spiral stratified yellow and white glass pinheads.
- (d) 6 faience beads.
- (e) 2 quartz beads, yellow surface.
- (f) 2 amber pinheads.

C 6, with 286.

395. Group of beads (Pl. XXV).

- (a) 9 plain and stratified glass beads.
- (b) 2 barrel-shaped agate beads.
- (c) 3 spherical carnelian or similar stone beads.
- (d) 3 faience disc beads.
- (e) 13 quartz beads, with yellow surface covering.
- (f) fossil of a shape that recurs identically, though in different sizes, and is used as an ornament. Cf. 399 (d).

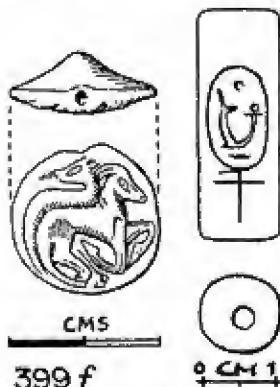
D 6, in hard earth and sand at the foot of the limestone pillar.

396. Group of 24 dark-blue faience beads, including 3 that are double, and 1 steatite whorl (Pl. XXV). E 4, west of 56, early phase of V with Nos. 263 ff.

397. Weight, haematite (Pl. XXV). 5.199 grs. Lozenge-shaped with a flattened surface on one side, on which a cross is incised. F 4, west of 58.

398. Cluster of beads (Pl. XXV). Mostly star-shaped in blue or white faience. Includes 13 yellowish glass beads. D 4, at 54, in a thin layer of dark earth immediately above the sand.

399. Group of beads and pendants (Pl. XXV). See also Nos. 403 and 409.



399 f

400

- (a) blue faience including a large number of diminutive disc beads.

- (b) glass spherical and cylindrical beads.

- (c) 1 dark carnelian (?) spherical bead.

- (d) 1 unpierced stone, apparently a fossil. Cf. 395 (f).

- (e) 4 multiple tubular beads in pale-blue faience.

- (f) glass lentoid seal, perforated along the vertical axis, showing a kneeling ibex. The head and outline of the back of a second animal appear in the background, recalling a seal-stone from a tomb at Mycenae¹ of Late Helladic II period. The form of the seal is Mycenaean.

- (g) faience spacer beads including 3 ankhs, 1 girdle of Isis, 2 djeds.

- (h) 4 fruit pendants.

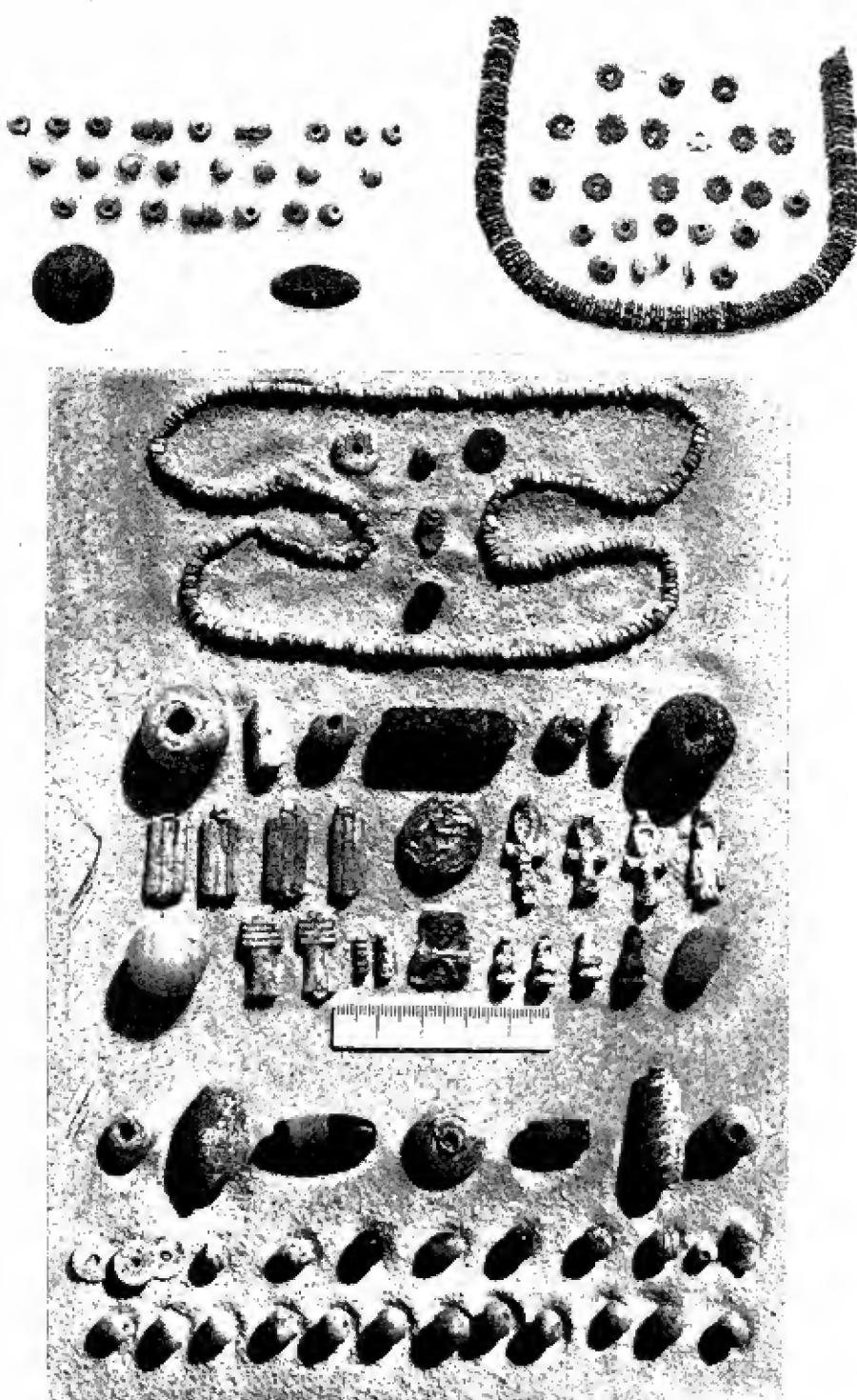
- (i) 2 spherical quartz beads.

- (j) head and shoulders of dwarf, glass.

D 4, in a mass of fallen stone and debris above the pavement at 53.

400. Cylinder bead, calc-spar. Incised with cartouche of Amenophis III. D 4, with 399.

¹ Wace, *Archaeologia*, Vol. LXXXII, Tomb 515, No. 35, Pl. XXVIII. Cf. also the 'two galloping calves' on a lentoid gem recently acquired by the British Museum, *B.M. Quarterly*, VIII, p. 142.



BEAD GROUPS
Late Bronze Age, 395 to 399

EXCAVATIONS AT TELL ABU HAWĀM

401. Scarab. Human head on the back. Steatite, rather worn. On the seal face an ibex with averted head. The human head appears on the back of scarabs from the XIIIth to the XXVIth Dynasty.¹ The present specimen was found close to the sand near the group of pottery with 286, in C, D 6.

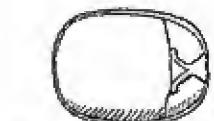
402. Scarab. Pale grey-green steatite. With lion, uraeus, and Neb sign on the seal face. E 5, at 56, below the level of the later phase of V.



401



$\frac{1}{2}$ CM.



402 $\frac{1}{2}$ CM.



403



408

403. Two identical scarabs. Pale-blue faience. With cartouche of Amenophis III on seal face. D 4, above the pavement at 53, with 399.

404. Eye of Horus (Pl. XXXV). Pale-blue faience. Two suspension holes at either end. D 5, north corner, close above sand.

405. Sekhmet, fragment (Pl. XXXV). Faience. The upper part of the figure is lost. F 4, below the foundation level of the Stratum IV building at 40, to which period the amulet may possibly belong.

Cylinder Seals.

406. Pale-blue faience (Pl. XXXVIII). So-called Syro-Hittite style, showing two kneeling stags beside a guilloche border. Close parallels have been found at Beisān in the XVIIIth-Dynasty levels, in Cyprus and elsewhere.² C 6, with 286, about 2 m. to the west.

407. Pale-blue faience (Pl. XXXVIII). Gazelles standing on either side of a palmette or stylized tree. Another familiar motive paralleled locally at Beisān.³ C 6, with 286.

408. Pale-blue faience, fragmentary (Pl. XXXVIII). The design is another variation on the stag and palmette motive. C 6, with 286.

¹ Petrie, *Buttons and Design Scarabs*, Pl. XXIX, R 47 (XVIIIth Dynasty); *Scarabs and Cylinders*, Pl. XVI N, p. 21 (XIIIth Dynasty). See also Hall, *Catalogue of Egyptian Scarabs*, p. 254, No. 2535 (XXVIth Dynasty).

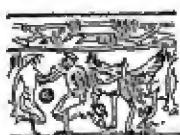
² Cf. Delaporte, *Catalogue des Cylindres . . . de style oriental*, Musée du Louvre, Vol. II, Pl. 94, A 856.

³ Cf. also Delaporte, *ibid.*, Pl. 97, A 949; Murray, Smith, and Walters, *Excavations in Cyprus*, Pl. IV, Nos. 53 and 425.

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409. Faience, restored from fragments and in bad condition (Pl. XXXVIII). The design is barely distinguishable but seems to belong to the same class as 406 to 408. D 4, with 399, &c.

410. Blue faience (Pl. XXXVIII). A winged figure stands with forefoot raised before a double band of lattice work, both elements not uncommon in Syro-Hittite seal patterns. This cylinder was found with No. 330 in the cup of a clay bracket (Cf. 228) in F, G 5, at 60.



411.



Glass. Restored from fragments (Pl. XXVI). The design is not clear but seems to include two human figures dancing (?) with their backs to an eagle with wings spread, cf. 412. F 4, southern part of house at 61.

412. Steatite (Pl. XXVI). Two human figures carrying spears; the foremost has also a whip: a cow, an eagle, a star (?), and a fish. The eagle is practically identical in detail with one shown on a seal from the Late Mycenaean necropolis at Minet el Beida.¹ Cf. also 411. C 6, about 2 m. west of 286.

413. Steatite (Pl. XXVI). Showing a gryphon, a scorpion, and an ibex. C 6, with 412.

414. Steatite, rather worn (Pl. XXVI). Various animal and human figures appear, including a man standing on the back of a horse and a second figure holding a large triangular object. C 6, with 412.

415. Steatite (Pl. XXVI). Common Cypriote type, showing a tree, a bull's head, a human figure, and characteristic overcrowding of the space with detached symbolical objects.² D 5, 6.

Miscellaneous Objects.

416. Gold pendant (Pl. XXXIX, 1). A human figure is summarily scratched on the front surface. D 6, at the foot of the pillar with 370, &c.

417. Gold ornament, incised (Pl. XXXIX, 1). E 6, below foundation level of the IV building at 32.

418. Pair of gaming pieces, cone, and pyramid (Pl. XXXV). Faience C 6, with 286.

419. Bead spacer (Pl. XXXV). Faience. D 4, with 399.

420. Fragment of a cup (Pl. XXXIX, 2). Painted faience. A yellow border with black panelled design on the rim. The cup is pale grey with dark brownish grey design. C, D 6, with 286.

421. Fragment (Pl. XXXIX, 2). Faience. Grey with dark design below the glaze, showing the hind-quarters of an animal on the inner surface. F 3, east of early building at 64.

422. Cup, fragmentary (Pl. XXVII, 1). Pale-blue faience. D 6, from a layer of hard earth and sand at the foot of the pillar in 30. With 370.

¹ Schaeffer, *Syria*, Vol. XII, Pl. III, 1, second sealing from the top.

² Cf. Ward, *Seal Cylinders*, pp. 344 ff., and especially Nos. 1200 and 1204, p. 349 f.



411



412



414



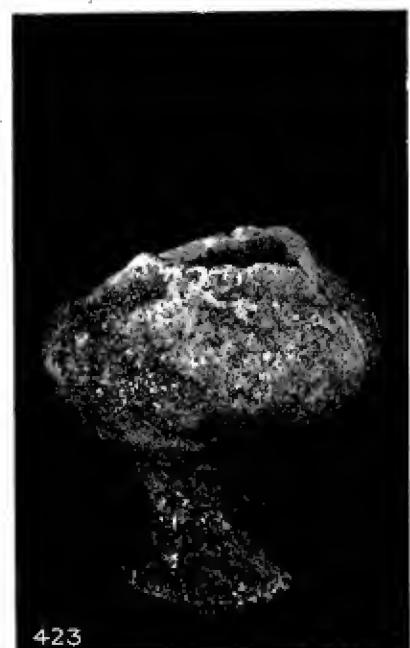
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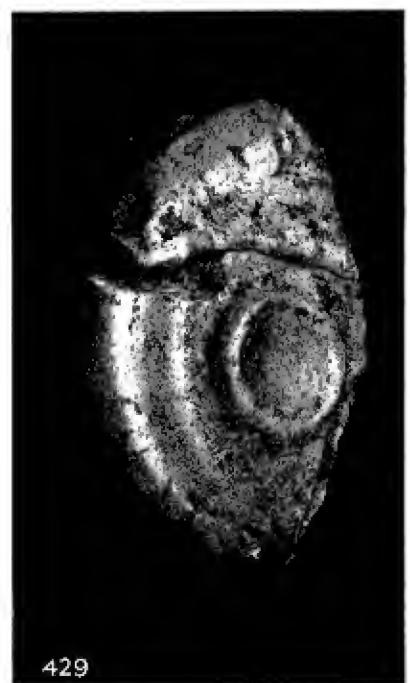
415

— Cms.

CYLINDER SEALS. LATE BRONZE AGE



CHS.



FAIENCE CUPS AND RHYTON. LATE BRONZE AGE



— CMS.



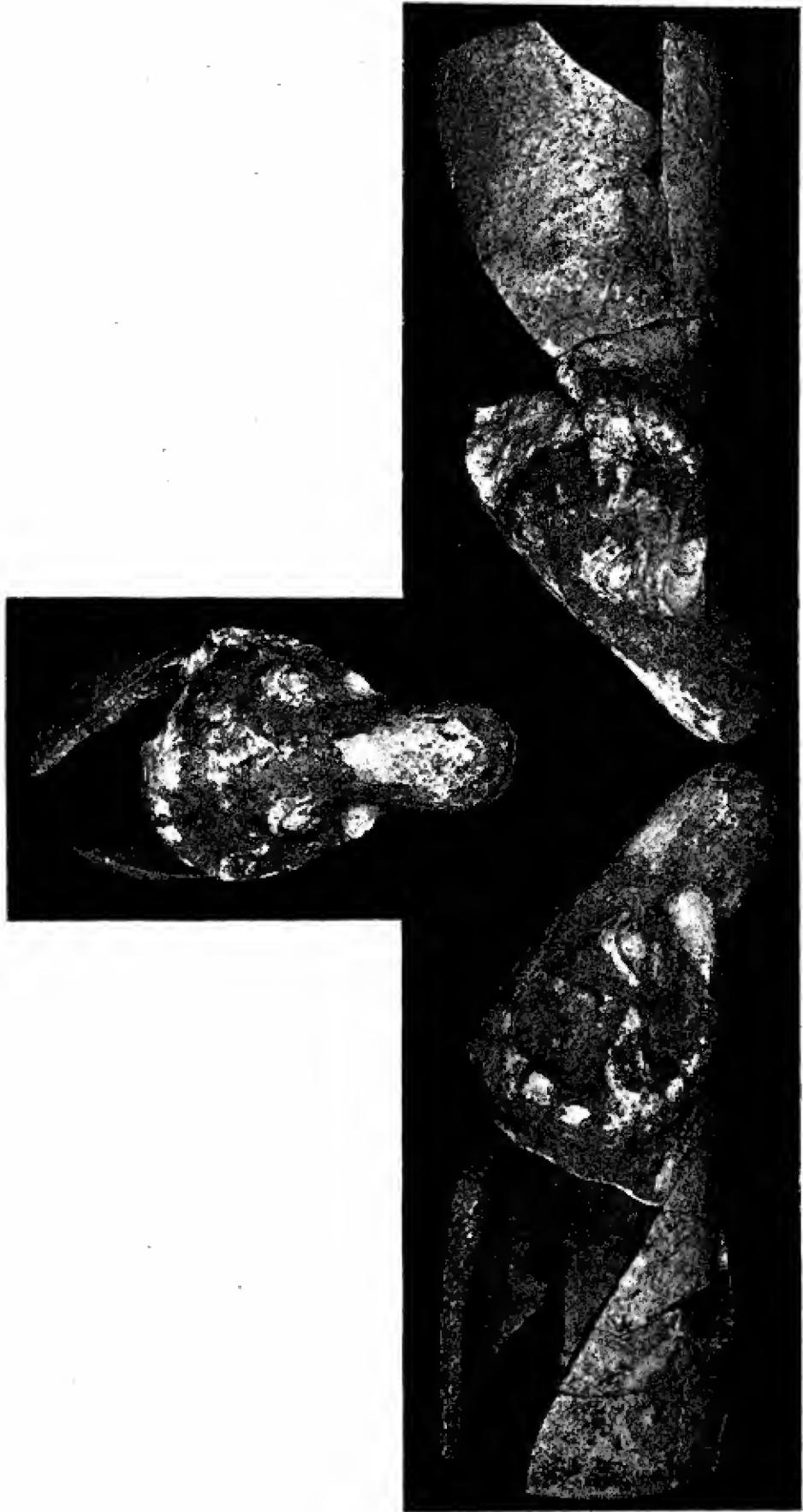
FAIENCE RHYTON, 425. LATE BRONZE AGE



CHS



FRAGMENT OF A FAIENCE GOBLET, 426. LATE BRONZE AGE



RAM'S HEAD GOBLET, 428. LATE BRONZE AGE



EXCAVATIONS AT TELL ABU HAWĀM

423. Cup fragment (Pl. XXVII, 2). Pale-blue faience. D 2, outside the north corner of the house at 45 (Pl. IV), level with its foundation.
424. Model grape cluster (Pl. XXXIX, 2). Hard white paste with pale-blue glaze. Made in a mould, the join between the two halves being concealed by a smear of clay scored horizontally to conform with the rest of the modelling. The surface bears the impression of a woven fabric, showing that it was wrapped in a fine cloth, perhaps within the mould, while the clay was still soft, and before the join between the two halves was covered up. Similar objects, as well as the moulds for their manufacture, are commonly found at Tell el 'Amāra.¹ A smaller specimen of the same form from Ras Shamra is exhibited in the Museum at Lattāqia. There is a small hole, 3 cm. deep, at the blunt end of the object. C, D 6, with 286.
425. Rhyton, in the form of a woman's head (Pl. XXVIII). Faience. The base of the cup is missing. Three distinct colours are employed in the glazing. A yellow approximating to the colour of gold, and doubtless intended to imitate it, has been used for the rim of the crown, for the hair-rings above the ears, for a ring in the nose, and for rings in the lobes of the ears. There are also traces of yellow on the eyebrows and corners of the eyes. The hair and the crown are in a yellowish white glaze, while the face and ears are a pale pinkish white. The details of the face and coiffure bear a close resemblance to faience goblets recently found at Minet el Beidā by Dr. Claude Schaeffer,² and to the Enkomi goblets³ now in the British Museum. The workmanship of the vase is good, and the modelling of the face, especially of the eyes and lips, is noticeably superior to that of the Enkomi goblet, and of the fragments shown on Pls. XXIX and XXVII, 3. All these were found in C, D 6, scattered in fragments within a few yards of the pillar, and only a few centimetres above the sand.
426. Fragment of a goblet similar to 425 but of inferior quality (Pl. XXIX). The colouring is the same as that of 425, but the modelling of the eyes and mouth betrays the work of a less experienced craftsman. The ears are concealed by a double pendant hanging from the hair-ring, the line of which is prolonged in a flat ridge passing down either side of the neck. The side locks and the curl seen in the forehead of 425 are absent, nor is there the heavy plait of hair framing the face. C, D 6, with 425.
427. A fragment closely resembling 426 (Pl. XXVII, 3). C, D 6, with 425.
428. Goblet in form of a ram's head⁴ (Pl. XXX). Partially restored from fragments. The standard of workmanship corresponds to that of 425. C, D 6, with 425.
429. Fragment of a rhyton similar to 428, on a larger scale (Pl. XXVII, 4). Same provenance.

¹ Petrie, *Tell el Amarna*, Pl. XIX, 448, 447.

² *Syria*, Vol. XIV, p. 104, Pl. XI; p. 106, Pl. XII.

³ Cf. Murray, Smith, and Walters, *Excavations in Cyprus*, Pl. III.

⁴ *Ibid.*

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	STRATUM.	PHASES OF OCCUPATION.	CRISES.	CHARACTERISTIC POTTERY.
Destruction of Knossos, c. 1400 B.C. Amenophis III. Seti I, invasion of Palestine. Capture of Akko, c. 1315 B.C. Ramses II, capture of Ascalon. Invasion of Galilee, c. 1292 B.C.	V	(a) Original settlement. Citadel and fortifications		Late Bronze Age; Cyproite; Late Helladic III.
Mernepthah, campaign in Palestine, 1234-1225 B.C.		Citadel and fortifications dismantled.		
Ramses III, defeat of Islanders and invasion of Syria, c. 1196 B.C.		(b) Occupation continues. Building of first rectangular houses (e.g. 61).		Late Bronze Age; Cyproite; Late Helladic III.
Vorage of Wenamun, c. 1100 B.C. Philistine hegemony. Kingdom of David and Solomon.	IV	(a) Systematic building of rectangular houses (at 36, 40, 41, 44, &c.).	Partial destruction by local fires.	Some Late Helladic III, also beginnings of black and red concentric circles on cream slip.
Shishak I, campaign in Palestine, c. 926 B.C.		(b) Destruction with violent conflagration.		Fine red and yellow slip wares introduced for the first time; black concentric circles on bright red slip; black and red decoration continues.
Amasis, 569-525 B.C. Cambyses, conquest of Egypt, 525 B.C.	III	(b) Scanty domestic buildings. Store galleries (at 33, 34, and 35).		No Late Helladic III nor Late Bronze Age, black and red concentric circles now typical.
		Defensive wall round the town. Fairly systematic building of houses on the lines of IV (2).		
	II	(a) Tentative reoccupation; scanty domestic buildings (e.g. at 7). (b) Defensive wall round the town and general building of houses with use of squared limestone blocks.	Destruction and abandonment.	Greek glazed pottery; black-figure ware; square-shouldered jars.
				Same pottery types continue in use; stamped black-glaze ware.

EXCAVATIONS AT TELL ABU HAWĀM

PART THREE

Conclusion

Apart from two scarabs and a bead, numbers 403 and 400, bearing the cartouche of Amenophis III, objects which may themselves have remained in use for a prolonged period of time, the absence of closely datable material leaves the absolute chronology of the site a matter of inference, depending upon the possibility of linking up crises in the growth of the mound with datable events recorded in contemporary documents. The dates tentatively assigned to the early phases of occupation in the preceding sections have been reached by a conjectural process of this kind.

For the foundation of the settlement the name of Amenophis III suggests a date soon after 1400 B.C., which harmonizes well enough with the rest of the evidence. A long period of occupation followed, lasting without any complete gap until the final destruction of Stratum III at some point between the beginning and the middle of the Iron Age. Then follows an intermission of some centuries, during which the site lay unoccupied until the introduction of Greek glazed pottery and the building of Stratum II. The evidence of pottery and other material suggests that the break occurred towards the end of the tenth century. That it was not earlier is proved by the presence both of the polished red slip Cypriote ware with black concentric rings (Fig. 8), which is not likely to antedate the tenth century, and of the characteristic red and black decorated pottery, of which No. 52, p. 19, is an example; this shape and ware is commonly found on the Phoenician coast and in particular at Byblos, where it has been dated to the same period.¹ A third characteristic ware, which suggests that the occupation lasted at least until the end of the tenth century, is the delicate red and yellow slip pottery of which fragments were found on the floors of rooms in Stratum III (see above, p. 7). The same ware has been found, among other sites, at Sabāṣṭya, where it cannot be dated earlier than the ninth century B.C. At the same time the coarser ring-burnished red-slip pottery characteristic of the later ninth and eighth centuries, and also common at Sabāṣṭya and most Israelite sites, is not fully developed at Tell Abu Hawām. It is perhaps a fair inference to conclude that the occupation of the latter site ends at approximately the same period as the foundation of the former, and we should consequently look to the end of the tenth century for a political event of sufficient magnitude to have caused the drastic interruption indicated by the stratigraphic evidence.

¹ I owe this information to the kindness of M. Dunand of the Service des Antiquités in Syria, who immediately recognized the type.

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Such an event, falling at an appropriate moment, was the invasion of Shishak I in about 926 B.C. Among the towns of which Shishak records the capture¹ are a number situated in the Kishon Valley. If our site was occupied at the time, it can scarcely have remained unaffected by the invasion, and even total desertion is a possible result. If the suggested connexion be accepted, the abandonment of Stratum III may be dated to the last quarter of the tenth century.

The first cycle then, in the history of Tell Abu Hawām, falls, on the basis of this hypothesis, between the years 1400 and 900 B.C. The period can be divided into five phases, as shown in the diagram. At least two serious crises were experienced by the town during the period—the dismantling of the walls between V(a) and V(b) and the violent burning that brought IV(a) to an end. It is noticeable, too, that the slack period represented by IV(b) was followed, in III, by an outburst of more or less systematized building and the abrupt introduction of two or three new types of pottery, though the old were not wholly superseded.

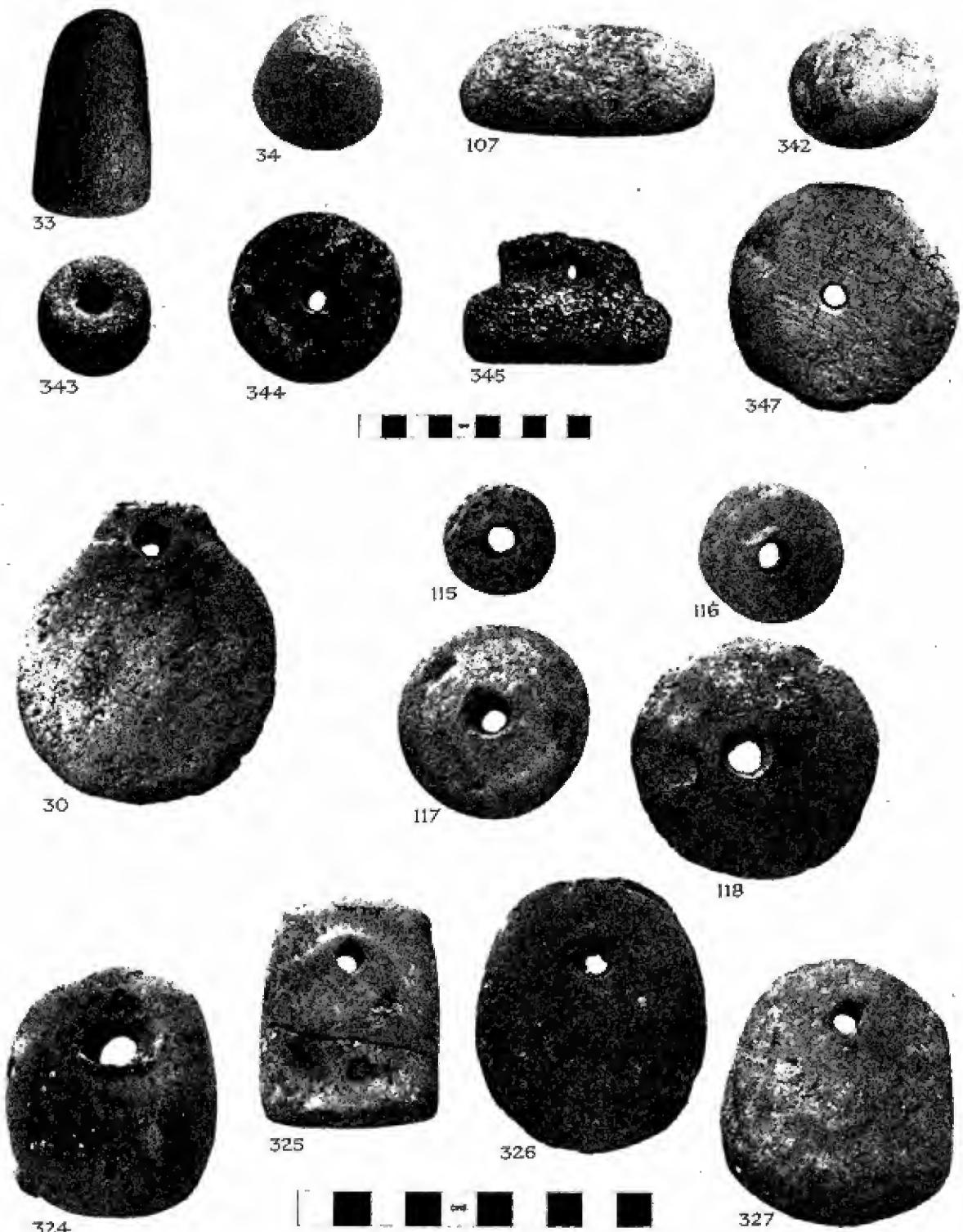
Without reference to the perspective of contemporary records, the history of the tell as shown by excavation alone would remain a mere abstraction. Accordingly in column one of the diagram is set down a summary list of outstanding political events that might be expected to have affected the evolution of a city geographically so placed. Any correspondences suggested between those events and the successive phases of occupation in the mound must be conjectural: some at least may be plausible. In about 1315 Seti I invaded Palestine, entered the Plain of Jezreel, captured Akko, and proceeded up the Phoenician coast. The event can scarcely have left a town at the southern end of the Bay of Acre unaffected, and it may well in this case be commemorated in the demolition of the city walls. The coast was probably loyal and the invasion bloodless: life in the town continued without a break.

The building of IV(a) suggests an effort of reconstruction by a vigorous resident population. The occasion need not have been a hostile attack. The period shows the first infiltration of geometrical decoration and the passing of Mycenaean culture. The war of Merneptah on Israel, in the course of which that Pharaoh proclaims the carrying away of Askalon, the capture of Gezer, and the extinction of Yenoam,² may not actually have affected cities on the Bay of Acre: its relevance here lies rather in the hint of impending invasions by the Peoples of the Sea.

With the violent destruction of IV(a), the Bronze Age definitely came to an

¹ Karnak Relief. Breasted, *Ancient Records*, Part IV, pp. 348 ff.

² Stela from Mortuary Temple at Thebes. Breasted, *Ancient Records of Egypt*, Part III, pp. 256 ff.

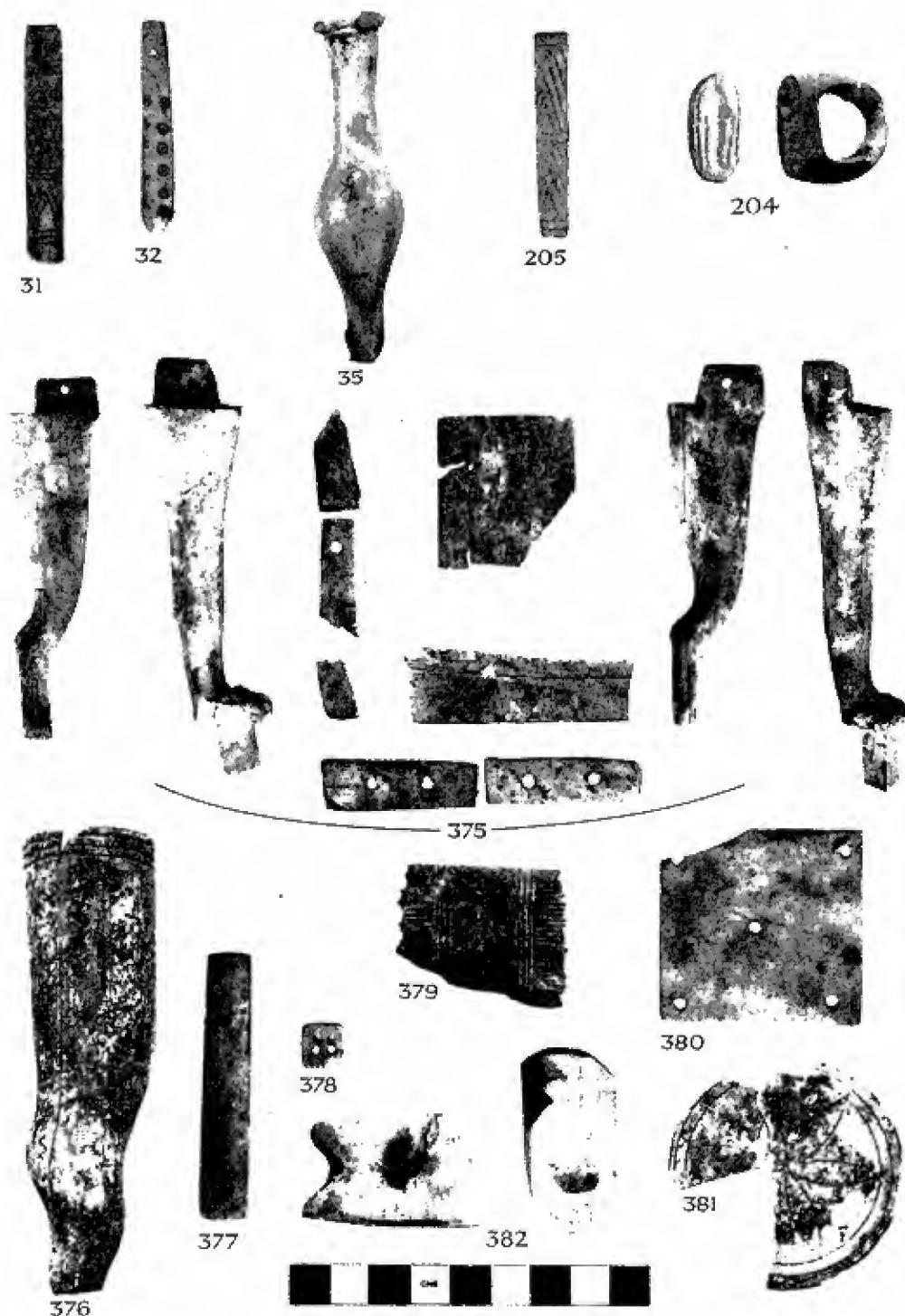


VARIOUS OBJECTS: STONE ABOVE, CLAY BELOW

Stratum II: 30, 33, and 34

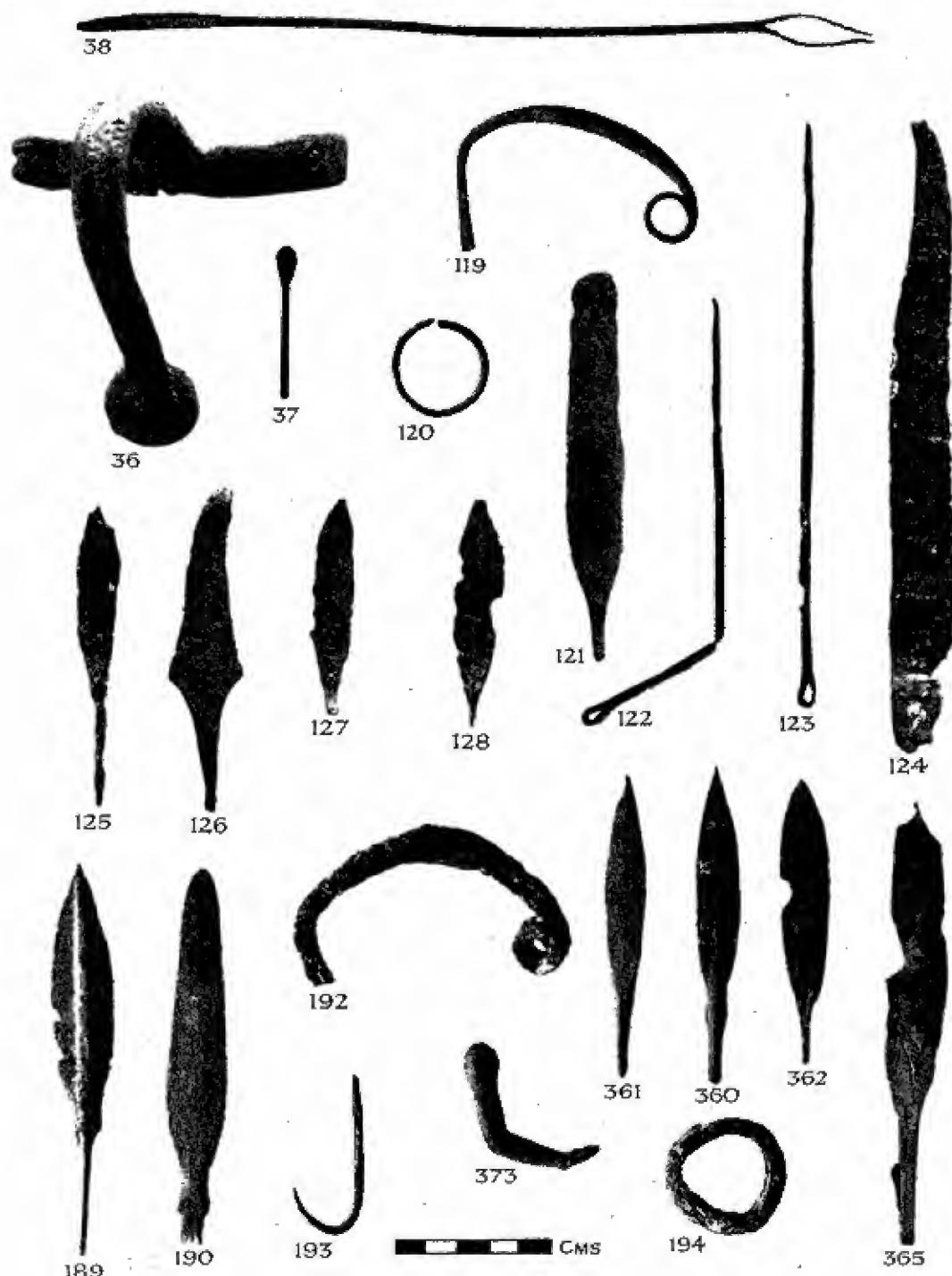
Stratum III: 107, 115, 116, 117, 118

Stratum V: 324 to 327 and 342 to 345, 347



BONE, IVORY AND GLASS OBJECTS

Stratum II: 31, 32 and 35; Stratum IV: 204, 205. The rest: Stratum V



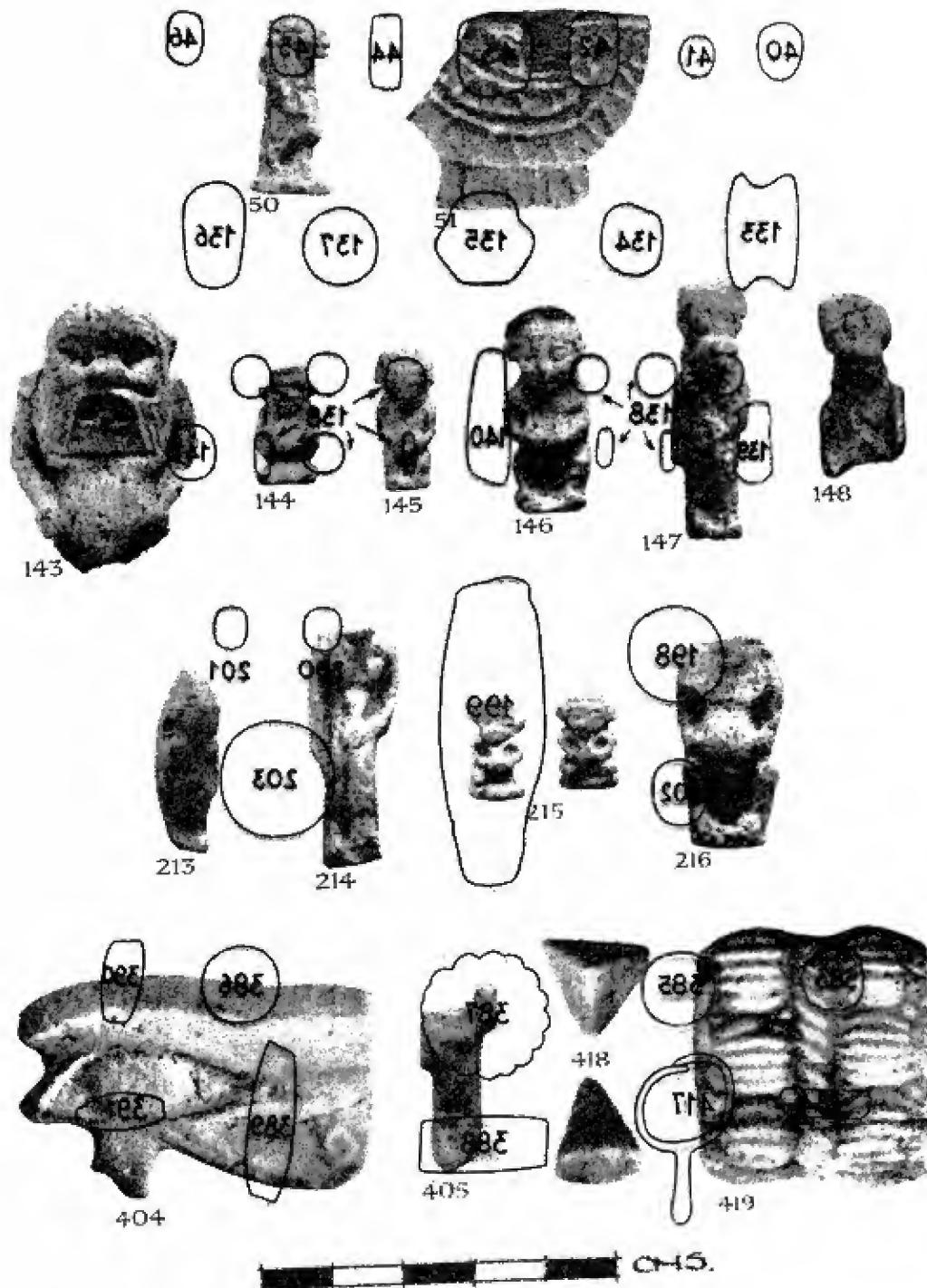
BRONZE OBJECTS

Stratum II: 36, 37, 38; Stratum III: 119 to 124; Stratum IV: 189 to 194; Stratum V: 360 to 362, 365, 373



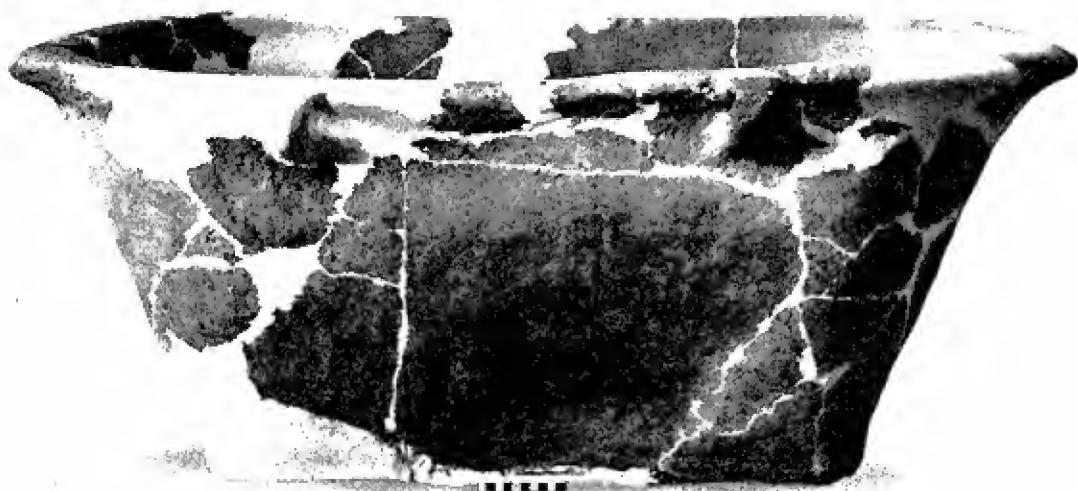
BEADS OF VARIOUS PERIODS

Stratum II: 40 to 46, 135 (?); Stratum III: 133, 134, 135 (?), 136 to 141;
Stratum IV: 198 to 203; Stratum V: 383 to 391 and 417



FAIENCE AND CERAMIC DIFFERENT PERIODS

Stratum II, 50 and 51; Stratum III, 145-148; Stratum IV, 151-154; Stratum V, 404, 405, 418, 419



100



98



174



99



172



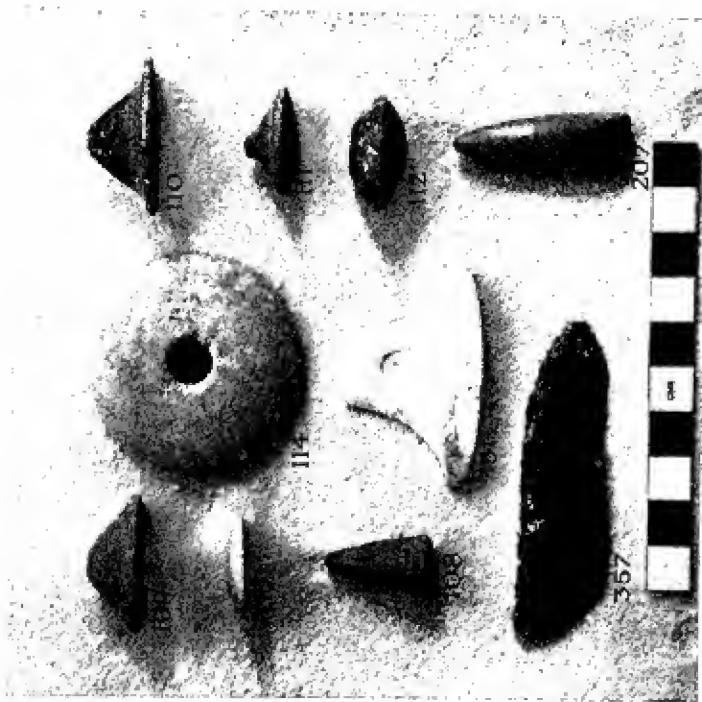
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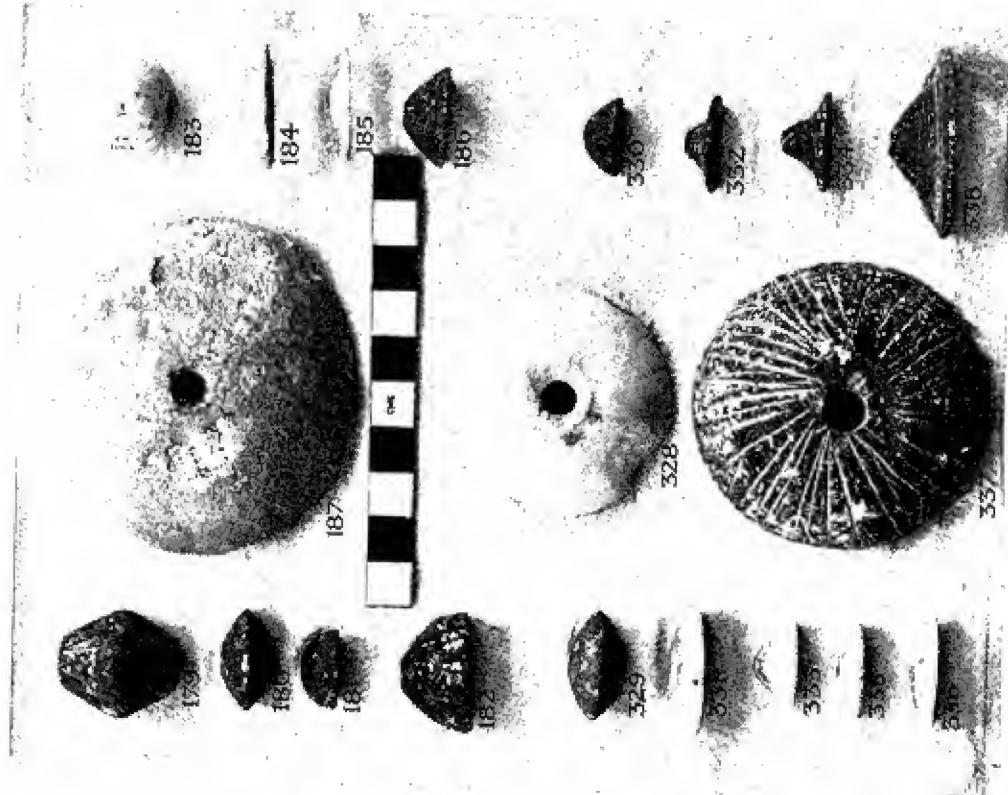
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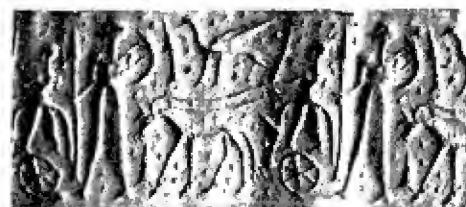
BATH AND JARS OF VARIOUS DATES
Stratum III: 100, 98 and 99; Stratum IV: 172, 173, 174; Stratum V: 285

I. SPINDLE WHORLS OF STRATUM III. REMAINING
OBJECTS FROM DIFFERENT PERIODS

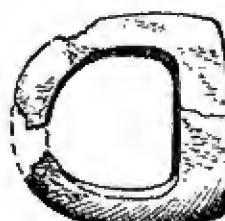


2. SPINDLE WHORLS, ETC. UPPER HALF STRATUM IV, LOWER
HALF STRATUM V





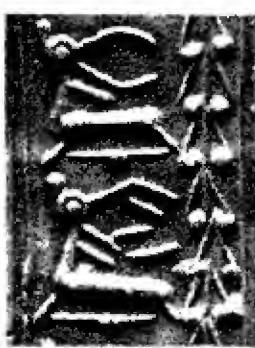
217



204



407



406



408



409

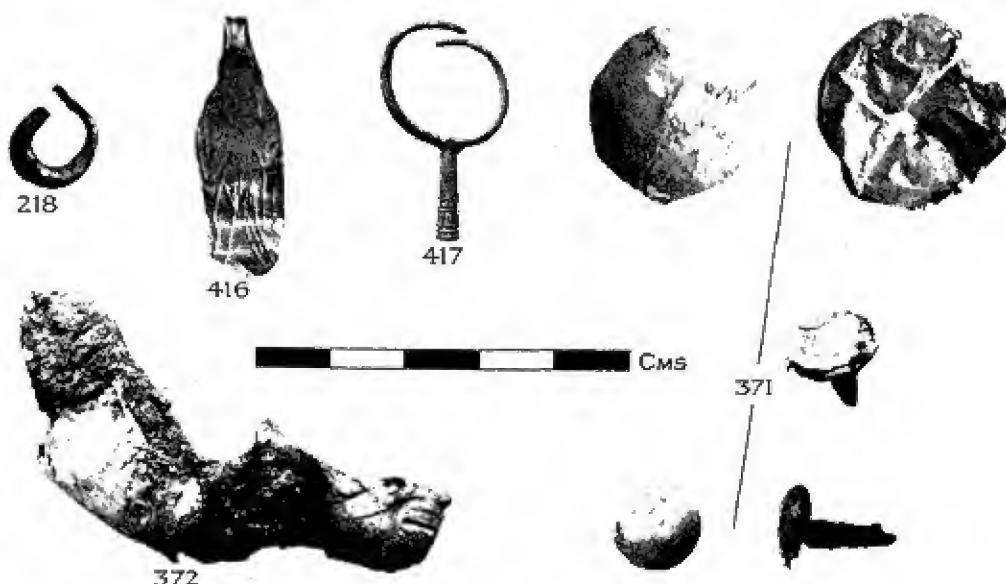


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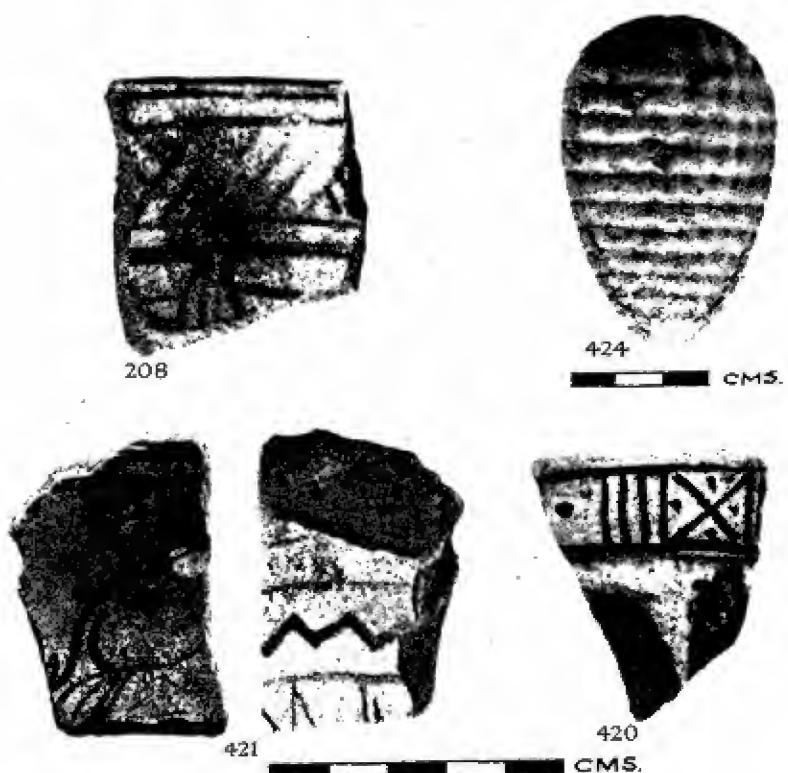


SEALS

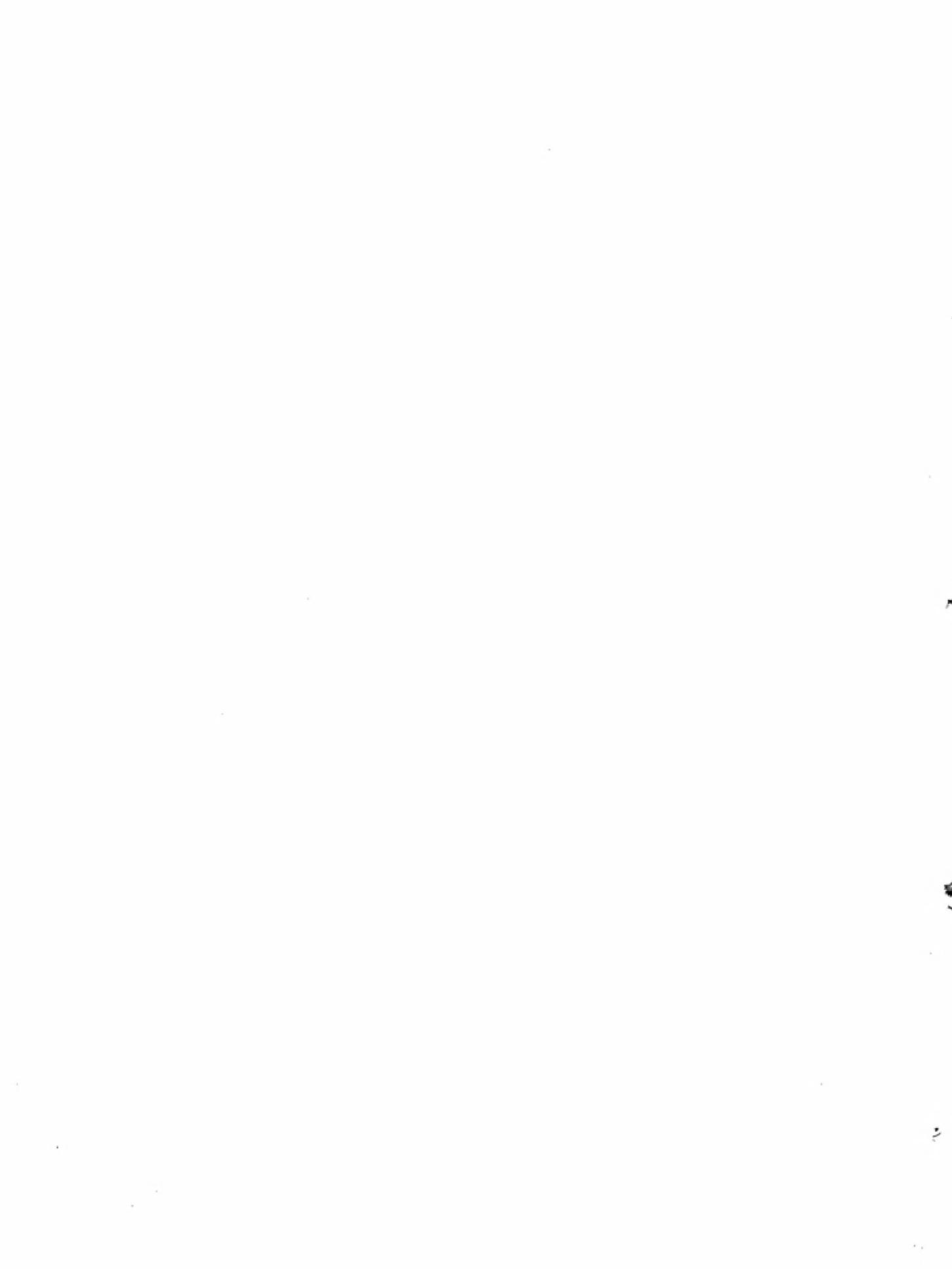
Stratum IV : 217, 204; Stratum V : 406 to 410



1. MISCELLANEOUS GOLD OBJECTS
Stratum IV: 218; Stratum V: remainder



2. MISCELLANEOUS FAIENCE FRAGMENTS
Stratum IV: 208; Stratum V: remainder



EXCAVATIONS AT TELL ABU HAWĀM

end. In Egyptian history we have the Northern and Libyan attacks, their defeat by Rameses III, and his aggressive counter-campaign in Syria. Meanwhile, about the year 1196, the Northerners repulsed from Egypt established themselves on the Asiatic coast, the Philistines occupying the Palestinian shore as far as Tanṭūra, the Zakkary and others becoming their neighbours to the north. That the population of Tell Abu Hawām should suffer a drastic change at this period was inevitable. In fact, we find the vigorous life of IV(a) abruptly extinguished, to be replaced by the scanty beginnings of IV(b), appropriately suggestive, perhaps, of the first 'digging in' of a newly established people.

How long it was before settled conditions and moderate prosperity, doubtless also the arrival of new settlers, led to the building of III it is impossible to say. The period was one of partial independence of Egypt (witness the voyage of Wenamon), of Philistine hegemony, of the warring of Saul and David, and of the establishment of the kingdom of Solomon. Throughout the five centuries of its existence the vital connexions of the site had been with the sea and with Egypt; of the Hebrews and their invasion of the highlands there seems to be no sign. The Book of Judges records¹ that 'Neither did Asher drive out the inhabitants of Accho, . . . But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out', and we may suspect that the town was scarcely touched by Israel.

With the reoccupation, after the three or four centuries' gap that divided the destruction of III from the building of II, we step into a new world, but one that still retains a cosmopolitan character. The remains of Stratum II are too scanty to provide a fully concrete picture of its culture, but it seems that the settlement was similar in race and way of living with that established in the Graeco-Persian period at 'Atlīt, of which the cemetery has been partially examined and published in a previous number of this *Quarterly*.² Of the precise occasion for the building of II no suggestion can be offered. The town doubtless witnessed the march of Cambyses on Egypt, for which Acre was perhaps the base.³ That the shore had by that time considerably advanced is probable, though the site of modern Haifa seems not to have been occupied before the end of the Hellenistic period. That occupation in all probability brought the effective life of Tell Abu Hawām to a final end.

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¹ Judges i. 31.

² C. N. Johns, *Excavations at 'Atlīt*, 1930, *QDAF*, Vol. II, pp. 41 ff.; see, especially, para. 2 on pp. 44 ff.

³ Strabo, *Geographica*, C. 758, Εἰδούσης δέ τις μεγάλη πόλις ἦν Ἀκτην ώνόμαζον πρότερον, ή ἔχοντο θρησποριό πρὸς τὴν Αἴγυπτον οἱ Πέρσαι.

CEMETERIES AND A 'MONASTERY' AT THE Y.M.C.A., JERUSALEM

c. third and sixth centuries A.D.

IN September 1932 in the course of levelling the area west of the Y.M.C.A. building at Jerusalem to form a sports ground, a masonry tomb containing a lead sarcophagus was uncovered. The subsequent clearance and examination of the area by the Department of Antiquities during September and October 1932 led to the following discoveries (*v. Plan*):

(1) A group of ashlar masonry tombs, apparently a family mausoleum, the bodies being placed in lead sarcophagi. *c. third century A.D.*

(2) Two cave tombs, situated immediately behind and west of the masonry tombs, by which their entrances were blocked. The burials were in rock-cut graves excavated in the floor of the tombs; in one grave the body had been enclosed in a lead sarcophagus, in another in a wooden one. The remaining three were placed in the rock-cut graves with no further covering except a roofing of stone slabs. *c. second to third century A.D.*

(3) A group of rock-cut graves of a poorer type, arranged as two sides of a rectangle. From the rougher character of these graves, both in execution and in their contents, as well as from their regular arrangement and other evidence to be mentioned later, it seems that this constitutes the cemetery of some institution, probably a monastery. *c. fifth to seventh century A.D.*

(4) An extensive building, of a rather poor type, with rubble walls, mosaic floors, a bath, and cistern, Christian in character. Possibly a monastery. The building extends nearly 100 m. farther west; only the small area coming within the limits of the sports ground, and threatened with demolition, was excavated. *c. fifth to seventh century A.D.*

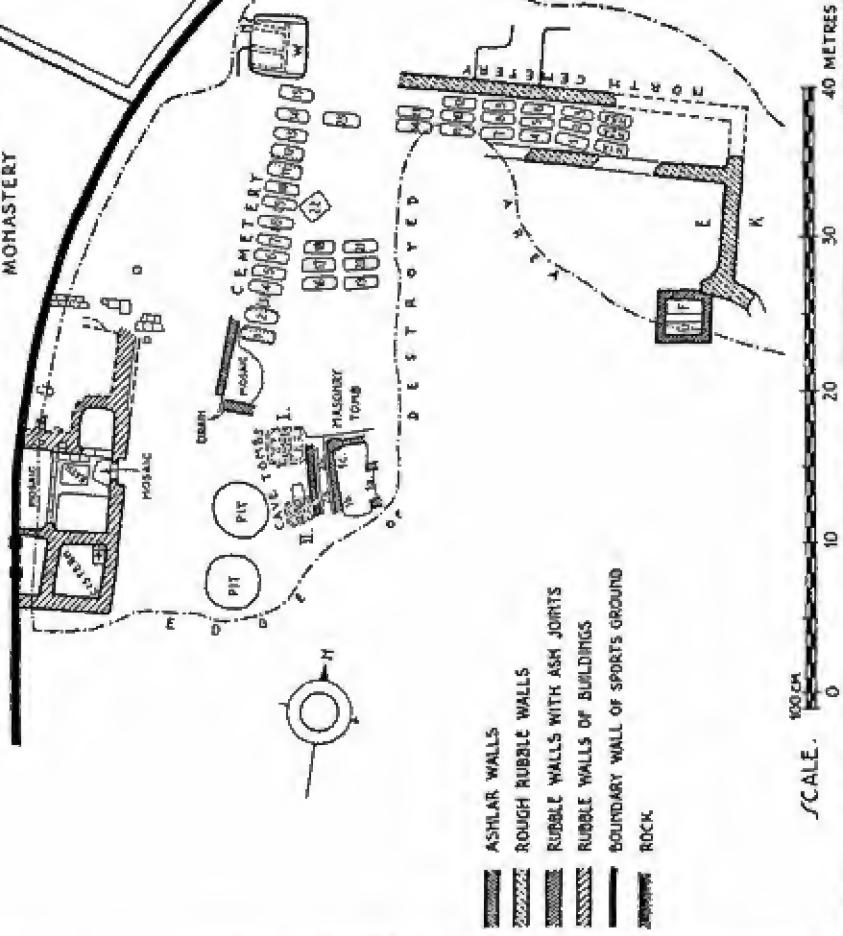
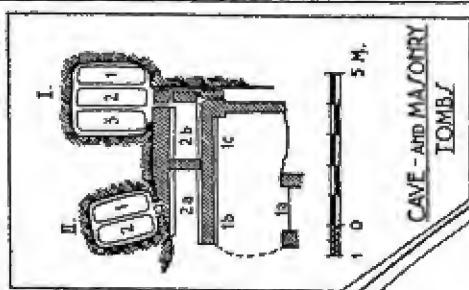
(5) Several inscriptions and isolated objects found in no particular context within the area cleared. The most interesting is a Greek inscription referring to the Georgian community in Jerusalem and mentioning the 'Tower of David'.

I. *The Masonry Tombs*

(Pl. XLIII, 1.) Two parallel walls, about 3·80 m. long and 0·80 m. apart, of ashlar blocks, closed by end walls, formed a long, narrow, rectangular chamber, *c. 1·80 m.* deep, divided into two by a central transverse wall; in this double chamber two lead sarcophagi (2 a and 2 b) were placed end to end. The eastern of the two walls (which were orientated north and south) also formed the wall of a second chamber, wider than the first, but whose plan could not be exactly recovered owing to damage sustained before being

TOMBS, GRAVES AND BUILDINGS
EXCAVATED ON SPORTS GROUND BETWEEN KING
GEORGE'S AVENUE AND JULIAN'S WAY, JERUSALEM.

PROBABLE SITE OF
 MONASTERY



reported. It contained one lead sarcophagus (*1 a* in Plan); the spaces *1 b* and *1 c* were empty, apparently ready for future sarcophagi, but not yet occupied. The general character of these ashlar tombs will be seen in Pl. XL, 1, taken

from the east, and Pl. XL, 2, taken from the north. The lowest two courses of masonry projected forward (i.e. inwards) some 0·10 m., forming a ledge on either side of the tomb to support the stone slabs which served as a covering to the sarcophagi (v. Pls. XLI, 1 and 2; also Fig. 3, which shows lead sarcophagus *2 a* *in situ*, after removal of covering slabs). At several points along the inner edges of the top courses of blocks notches had been cut as though to carry the transverse wooden beams supporting a roof (Pl. XLII, 1). A noteworthy feature of this whole masonry mausoleum is that it was built in a disused cistern, whose plastered walls can be seen behind the ashlar walls of the mausoleum in Pl. XL, 3, and XLII, 2 (after removal of some of the ashlar courses).

This mausoleum was of the third century A.D., by its contents. These include: three lead sarcophagi¹ (*1 a*, *2 a*, and *2 b*); fragments of gold leaf, a gold ear-ring, bronze kohl-stick, tall conical glass flask, spindle-shaped glass bottle, round-type clay lamp, and a bronze coin of Julia Domna type, from tomb *2 a*; from tomb *2 b*, two crescent-shaped gold ear-rings, two other gold ear-rings, fragment of gold leaf, silver finger ring facetted on either side of bezel, fragments of another silver finger ring, and a round-type clay lamp (the last occurring outside the sarcophagus). A further round-type clay lamp was found over sarcophagi *2 a* and *2 b*, within the chamber walls; and both chambers *2 a* and *2 b* yielded numerous iron nails with fragments of wood adhering, possibly remains of the wooden roofing of the chambers, or of some covering for the lead sarcophagi; cf. *infra*, Cave Tomb II, Grave 1. Tomb *1 a* yielded a good example of the heavy Roman Imperial bronze fibulae of the cross-bow type with the gilding well preserved (Fig. 1). In addition, all the tombs contained many fragments of Roman ribbed ware.

II. *The Cave Tombs*

Immediately west of the Masonry Tombs, and blocked by them, as above described (Cf. also Pl. XLIII, 2), were two Cave Tombs, which had been excavated in the rock, probably by enlarging small caves already existing. They were approximately contemporary with the Masonry Tombs by their

¹ See also *infra*, p. 97 f.

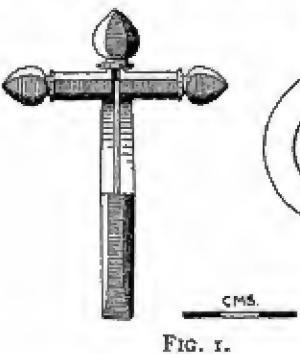


FIG. 1.

CEMETERIES, ETC., Y.M.C.A., JERUSALEM

contents (i.e. early third century A.D.), though of course they must actually have been filled and sealed prior to the construction of these latter. The plaster lining of the original cistern had been destroyed in cutting the entrances to the two Cave Tombs. Both entrances were found blocked by heavy stones, architectural fragments (of a door-sill) having been used to block Cave Tomb 2 (cf. Pl. XLIII, 2; XLIV, 1, 2).

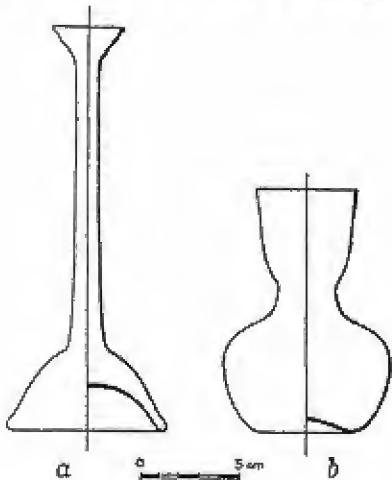


FIG. 2.

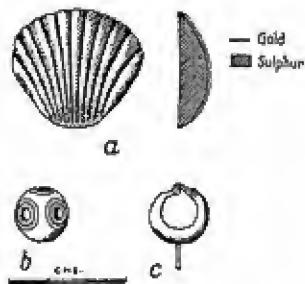


FIG. 3.

Cave Tomb I had three graves excavated in its rock floor (Pl. XLIV, 3), all orientated east and west; each contained a skeleton, covered by stone slabs (Pls. XLV and XLVI, 1). Above the slabs, in the body of the tomb, occurred seven complete glass bottles of the 'candlestick' type (as Fig. 2 (a)), along with fragments of about sixteen others. In Grave 1 occurred a late second to early third century *As*, illegible, two gold ear-rings (Fig. 3 (c)), and a tiny terra cotta pendant. In Grave 2, three glass 'candlestick'-type bottles, a small bronze bell of the familiar sort, fragments of gold leaf, a gold ear-ring with spiral decoration and a suspended pearl, and a clay lamp with diagonal line decoration (apparently an early example of the type, which anyhow seems to have been introduced considerably earlier than formerly believed).¹ In Grave 3, three glass 'candlestick' bottles, two gold ear-rings with spiral decoration, a beaten gold finger ring (resembling a cigar band), fragments of gold leaf, a bronze bell, and a bone pin. All the graves had the usual quantity of Roman ribbed sherds.

Cave Tomb II had only two graves excavated in its floor (Pl. XLVI, 2; cf. also Pl. XLIII, 2). These were also orientated east and west. Grave 1 contained a burial in a lead sarcophagus (Pl. XLVII, 1, 2, before and after

¹ Cf. *QDAp*, III, p. 86, Fig. 12.

removal of cover); also a circular clay lamp (outside, resting on lid of sarcophagus—cf. Pl. XLVII, 1), with fragments of several others, a bronze cosmetic spoon, fragments of gold leaf, spherical openwork pendant of beaten gold (Fig. 3 (δ)), two bronze kuhl-sticks, ribbed sherds, portions of a bone pin, four gold shell-like ornaments, fluted, and having been filled with sulphur, as shown in Fig. 3 (α). These last seem to have served as dress ornaments of some kind, but no exact parallel is known to me. The edges of the

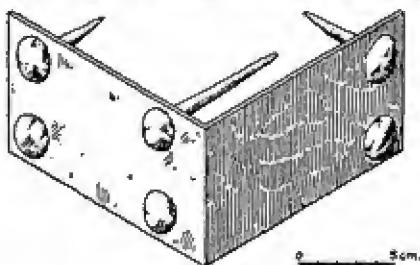


FIG. 4.

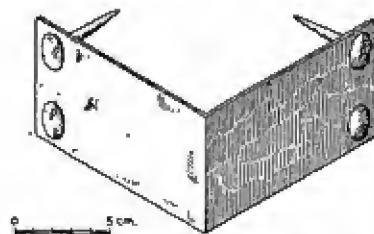


FIG. 5.

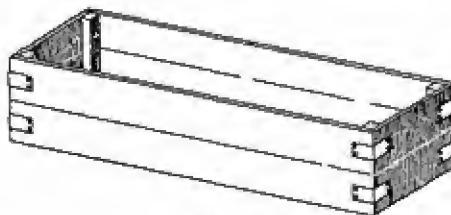


FIG. 6.

gold 'shells' are slightly bent over, to retain the sulphur, as can be noticed in the diagram. Besides the above, Grave 1 also contained iron nails with wood adhering, which would seem to suggest that this leaden sarcophagus had been originally accompanied by a wooden structure, perhaps a covering, if not a complete wooden coffin.¹ Grave 2 contained a burial which had certainly been enclosed in a wooden coffin, without any intervening leaden sarcophagus. The evidence for this is eight angle irons (Figs. 4 and 5; cf. also Pl. XLVII, 3) and numerous iron nails, all having wood still adhering to them. This wood on examination proves to be a variety of pine. It will be noticed from the diagram (Figs. 4 and 5) that certain of the angle irons have four nails in one arm and two in the other, while others have only two in either arm. The length of the nails is such that they must have been driven through the thickness of the wooden coffin into some strengthening tie or support, somewhat perhaps as indicated in the tentative restoration (Fig. 6).

¹ Cf. Masonry Tombs 2 *a* and 2 *b*, *supra*. The enclosure of leaden sarcophagi in a wooden casing was suggested by Petersen in connexion with a find at Bologna, where iron nails occurred along with lead sarcophagi (*Röm. Mitteilungen*, VI (1891), p. 233).

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This diversity in the manner of disposing of the bodies in these two groups of Cave and Masonry Tombs is of some interest. Both groups must have belonged to persons of some considerable means, to judge from the amount of gold and fine glass vessels accompanying the burials, not to mention the good solid masonry itself. It seems a possible suggestion that a single family is here represented, who first buried their members in the five graves of the Cave Tombs, three burials in the bare rock, one in a leaden and one in a wooden coffin; then built the masonry mausoleum for the disposal of further of their members, now using exclusively leaden sarcophagi. Can it be that we have here a series of burials covering the transition from the time before lead sarcophagi were introduced, to the time when they had become customary? The period, second to third century, would well admit of this; and if the supposition be correct, Cave Tomb I precedes in time Cave Tomb II, and of the graves in Cave Tomb II, Grave 1, containing the leaden sarcophagus, will be the later.

III. *Later Rock-cut Cemetery*

(Fifth to seventh centuries A.D.)

North of the Masonry and Cave Tombs above described was unearthed a much more extensive group of graves, of a poorer quality. These graves were systematically laid out to form two sides of a rectangle, as shown in Plan. As a considerable amount of destruction and blasting away of the stone had been done by the workmen before the tombs were recognized or reported, the extent of these rock-cut graves on the south and east sides is uncertain, but it is probable from the lay-out of those which were found intact, that it was at least intended eventually to complete the rectangle with burials, if this had not already been done (cf. Plan). The graves were simply excavated in the limestone, the bodies placed inside, and the whole covered with stone slabs. Wherever the rock fell away, the walls of the graves were built up with roughly squared blocks of limestone, sometimes intermixed with rubble, apparently to bring the covering slabs all to approximately the same level. All the graves were orientated east and west, and on the north seemed to have been enclosed within stone and rough rubble walls (Pl. XLIX, 1). They were clearly the burial ground of an institution, maybe the 'monastery',¹ a portion of which was cleared a little farther west. The type of construction is sufficiently shown in Pls. XLVIII, 1-2; XLIX. Graves N 1 A, N 2 A, and N 3 A (Pl. XLIX, 3), which had been largely destroyed, show the type

¹ But see below, Section V

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consisting of a shallow excavation in the rock, afterwards given a depth sufficient for a grave by raising the sides with rubble and stone walls.

In contrast to those of the Masonry and Cave Tombs, the contents of the late cemetery were poor and insignificant. They include a number of coins, Byzantine and Arab, much decayed, of which one is late fourth century (House of Theodosius), from Grave 15, besides this a few partly legible are Byzantine with the large M or K on the reverse (one doubtfully M. Tiberius?), while two of the Arabic ones are Omayyad of the eighth century A.D. with the legend $\forall \text{ } \forall \text{ } \forall \text{ } \forall$ &c. As, however, these graves were only loosely covered by the stone slabs, it would have been possible for coins to work their way in later, so that it is not absolutely safe to argue from these Omayyad coins that the cemetery was in use as late as the eighth century, though that is a probability. It is quite clear from the number of graves found, amounting to over forty, with possibly nearly as many again destroyed, that the cemetery had a long life, covering at least two or three centuries. A number of glass vessels were found in these graves, two in Grave 1 of the western series, one in Grave 3, and one in Grave N 3 A of the northern cemetery being bulbous flasks of a single type (Fig. 2 (b), see p. 73), conspicuous by its absence from the earlier tombs. Two fragments from poor Corinthian capitals in local limestone, pieces of a large iron platter about 0·35 m. in diameter, fragments of green glaze ware (one with several Arabic letters), and a marble fragment crudely incised with the arm of some figure, were the only other objects of any note. The points marked G, F, K, W, &c., on plan indicate fragmentary remains of buildings almost wholly destroyed at some time previous to the commencement of excavations. Photographs of these are kept in the Department's records.

IV. *The 'Monastery' (?)*

West of the Masonry and Cave Tombs part of a building was cleared as far as the boundary of the sports ground (*v. Plan, Pl. L, 1*). As this was only a tiny section of the building at one end, this description of it is only very provisional, to indicate what was found, until the whole shall have been excavated.

The structure was of rubble, except that an outlying section to the north-east, not actually found connected with the principal building, had ashlar walls; this building also had a mosaic floor draining to one corner (the southwest) through clay drain-pipes (*cf. Plan*). It would seem that the end of the 'monastery' which was cleared (*i.e. the eastern*) constituted the bathing quarters, inasmuch as it consists, from south to north, of a cistern, a 'bath', and portions of two much damaged rooms (*v. Plan*). The cistern had the

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usual descending flight of steps and was plastered all over (Pl. L, 2); the 'bath' had niches for the feet cut in the walls on either side of the north-east corner to enable one to descend (cf. Pl. L, 3). In both of them the plaster overlay a facing of potsherds, Byzantine in date. The north wall of the room containing the 'bath' had two arched recesses, semicircular in plan, contrived in the wall, plastered and cut off by a raised sill from the rest of the room, somewhat as in the bath at Qalandia.¹ The purpose of these recesses is still obscure (Pl. LI, 1). In front of the 'bath', between it and the door of the room, was an area of plain white mosaic. West of the room was a further mosaic area, which had probably formed part of a courtyard. It contained a funnel-shaped runlet communicating with the 'bath' by a channel cut in the intervening wall (Pl. LI, 2). One might regard this also as a cistern but for the prominent cross within a circle moulded in the plaster affixed to the wall, and obviously contrived deliberately opposite the doorway to be seen at once by any person entering (Pl. LI, 2). The 'bath' had also a sump in the floor, like the one at Qalandia.¹ The adjoining rooms to the north appeared to have been paved with stone slabs, but were in a much dilapidated condition.

A point of possible importance for dating this complex of building is the situation of the mosaic pavement immediately south of the west side of the late cemetery (cf. Plan). This mosaic floor, which had evidently formed part of an open court, since it had a pipe-drain at its south-west corner to carry off accumulated water, must, from its dimensions, have overlain and consequently sealed at least Grave 1 of this section of the late cemetery (Pl. LI, 3). It would follow that the graves in this immediate region were forgotten or disregarded by the builders of the mosaic floor structure, a fact which would seem to contradict the view above suggested that the cemetery was associated with the whole building. On the other hand, this small mosaic area might have been added to the main structure some considerable time later, after the situation of many of the graves had been forgotten, or indeed after some catastrophe had caused the 'monastery', if such it were, to pass into other hands.

The objects found in the 'monastery' are also Byzantine, and as nearly as can be ascertained, contemporary with the majority from the late cemetery. They include such objects as lamps with diagonal raised line decoration, attributable to the late fourth century and after² (one of these having a cross must be Christian; another is inscribed ΛΥΞΝΑΠΙΑ ΚΑΛΑ); Byzantine ribbed ware; sherds of roulettes imitation Terra Sigillata; a spindle-shaped glass flask, and fragments of other glass vessels, from the cistern. From one of the

¹ *QDAP*, II, p. 105, Pl. XXXVIII, 1.

² Cf. those from el Bassa, *QDAP*, III, pp. 81 sqq.

recesses in the room of the 'bath' came a rounded lamp of c. third-century type.

Thus on the evidence of the portion so far uncovered one may conclude that the 'monastery' was built and in occupation sometime during the fifth century. If its connexion with the late cemetery were beyond dispute,¹ one could add that it continued in use until about the time of the Moslem conquest.

V. Greek Tombstone mentioning the Georgians

Amongst the isolated objects—fragments of capitals, tiles (some stamped with an eight-spoked wheel), and scraps of marble or stone bearing one or two letters—found on the site, by far the most interesting is the inscription (Pl. XLVIII, 3) found in the debris of a structure of uncertain purpose at W (Cf. Plan), adjoining the north-west angle of the late cemetery. Little is missing of the inscription, and this can be restored with a fair degree of certainty, except for a name. The text reads as follows:

ΜΝΗΜΑΔΙΑΦΡΟΣΑ[ΜΟΥΗΑ
Ε]ΠΙΣΚΟΠΟΥΙΒΕΡΩ[Ν
ΚΤΗCMONΗCAYTOYOH[ΓΟ
ΡΑCAMENTΩΠΥΡΓΩΔΔΔ

Translation: '*Private tomb of [Samuel], Bishop of the Georgians and of the monastery there(?), which they (i.e. the Georgians) purchased (?) or frequented in the Tower of David.*'

Two points of special interest stand out, firstly, the mention of the Georgian community in Jerusalem and of one of their bishops, and, secondly, the reference to their connexion with the Tower of David. Unfortunately the name of the bishop is missing, only part of the first two letters being visible. These letters are clearly CA but are crowded together and even overlap slightly. It is obvious that at this point on the stone there has been some erasure and alteration, for the sign of abbreviation at the end of the word ΔΙΑΦΡ^S (for ΔΙΑΦΕΡΟΝ) is cut over a partially erased ο, as if the carver had originally intended to cut the word in full, but then discovered that he would not have room for the following name. Even so, he has had to compress its first two letters.

In regard to the name itself, ΣΑΜΟΥΗΛ would just fit the gap in the stone, and we know of two Katholikoi of Georgia named Samuel in the first half of the sixth century A.D., a date which would well suit the inscription.² The Samuel of our stone may not be one of the Katholikoi of that name whom we

¹ See below, Section V (Greek Tombstone, &c.).

² Cf. P. Tamarati, *Église Géorgienne* (Rome, 1910), pp. 408–10.

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know from the lists, but the occurrence of the name as a fairly common one in the Georgian Church is thereby demonstrated.

The Georgian Church in Jerusalem was very flourishing from the early fifth century onwards,¹ being originally in possession of many of the buildings and much of the wealth which later passed into the hands of the Greeks and Armenians.² Peter the Iberian is the first and best-known name in the Georgian Church. In the early fifth century he erected a magnificent monastery somewhere just north of the church of Mount Sion, on a spot called the Tower of David. Here we have a parallel (one of many similar references) to the expression on our stone. The phrase 'Tower of David' was in common use to denote the area now occupied by the Citadel and stretching some way southwards towards Mount Sion. The monastery of Peter was evidently a notable institution in its day; it was restored by Justinian in the sixth century.³ Referred to as 'the monastery of the Iberians', τὸ τῶν Ἰβερῶν ἐν ἱεροσολύμοις, it may well have been the actual monastery mentioned in our inscription.

If this were so, the question automatically follows, 'Does the tombstone belong to the cemetery alongside which it was found?' Unless the stone were transported thither or re-used, this seems certain. The proximity of a tombstone belonging to a monastery and an obviously institutional cemetery is unlikely to be accidental. It would seem then to be possible that we have here, on a commanding site overlooking the old city and Mount Sion, the cemetery of the famous Monastery of the Georgians. Further, it is possible that the one cemetery served for the several Georgian monasteries and institutions existing in Jerusalem. This would account both for its association with the 'monastery' building on the site and for the mention of the Tower of David; the two things are not incompatible.

Further study will doubtless throw more light on the inscription, but it seemed desirable to publish it here at the same time as the description of the site, with a few indications as to its general significance. Among the obscure points remaining is the exact meaning of οὐτοῦ in line 3. Does it refer to ἐπισκόπου in the sense of 'his' monastery, or is it rather an adverb of place, as we have taken it, meaning 'here in Jerusalem'? There seems little to choose between the two. What might seem a more serious difficulty, but for the notorious laxity of Byzantine Greek, is the neuter relative ὁ in line 3. In strict grammatical correctness it could only refer to μνῆμα. This is possible, but it then becomes difficult to find a satisfactory explanation for ἡ[γό]ρασσαν.

¹ For its history cf. Vincent et Abel, *Jérusalem Nouvelle*, Ch. XX, pp. 516 sqq., and ref.

² The Convent of the Cross, to the west of Jerusalem, is a conspicuous example.

³ Procopius, *De Aedificiis*, V, 9.

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The meaning of the phrase would then seem to be 'the tombstone (or monument) which they purchased in the Tower of David', a strained and unlikely expression. It is improbable that a tombstone, erected to mark the grave of the bishop and his fellow monks, would record the place of its purchase. If, however, by grammatical licence, δ refers to μονή, the meaning becomes somewhat more natural: 'the monastery which they (bought or) frequented in the Tower of David area'. This would accord well with what we know of Peter the Iberian's founding of 'the monastery of the Iberians'. As to ή[γό]ρασσαν, there is just room for the two missing letters at the end of line 3, and the first of these two clearly began with a vertical stroke. ἐν τῷ πύργῳ Δαδά (or Δανίδα) was a frequent expression in the Byzantine period to denote the region in question. The spelling here is obviously due to the exigencies of space.

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Additional Note. Since writing the above I have come to the conclusion that the 'bath' (p. 77) is nothing more than a cistern, like its analogue at Qalandia. The arched recesses around the top would be simply for convenience to contain a small amount of water brought up out of the cistern so as to be within easy reach. Such pools and containers are found around the edge of cisterns and reservoirs in South Arabia to be filled by hand for beasts to drink from. Cf. Montgomery, *Arabia and the Bible*, p. 122, quoting Harris, *A Journey through the Yemen*, pp. 283 sqq. The sump at the bottom would enable the last drop of water to be collected or, according to another view (Macalister, *Gezer I*, p. 268), act as a filter to collect the dirt. It is a feature of Palestinian cisterns to-day.

J. H. I.



1. WALLS OF MASONRY TOMBS, LOOKING WEST



2. THE SAME, LOOKING SOUTH



3. PLASTERED ROCK SURFACE (OF PRE-EXISTING
CISTERN) BEHIND MASONRY TOMB WALLS

CEMETERIES, Y.M.C.A., JERUSALEM



2. STONE SLABS COVERING MASONRY TOMB 2a



3. MASONRY TOMB 2a, LEAD SARCOPHAGUS IN SITU



1. STONE SLABS COVERING SARCOPHAGI,
LOOKING NORTH

CEMETERIES, Y.M.C.A., JERUSALEM



2. CAVE TOMB II. ENTRANCE SHOWING RELATION OF
ORIGINAL CISTERNS (PLASTERED), CAVE TOMB, AND
MASONRY TOMB



1. CUTTING (FOR A FREAM?) IN UPPER EDGE
OF MASONRY TOMB WALL. SOUTH END



3. MASONRY TOMB 2 B. LEAD SARCOPHAGUS *IN SITU*

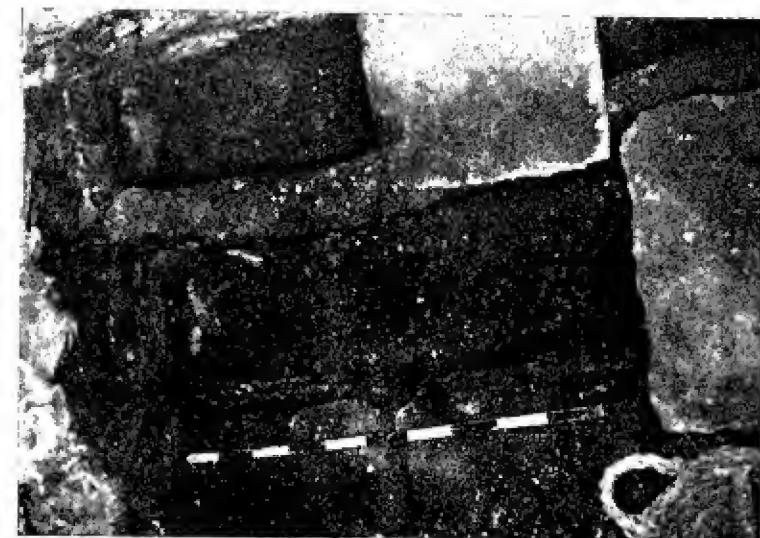
CEMETERIES, Y.M.C.A., JERUSALEM



1. MASONRY TOMB 2. NORTH WALL



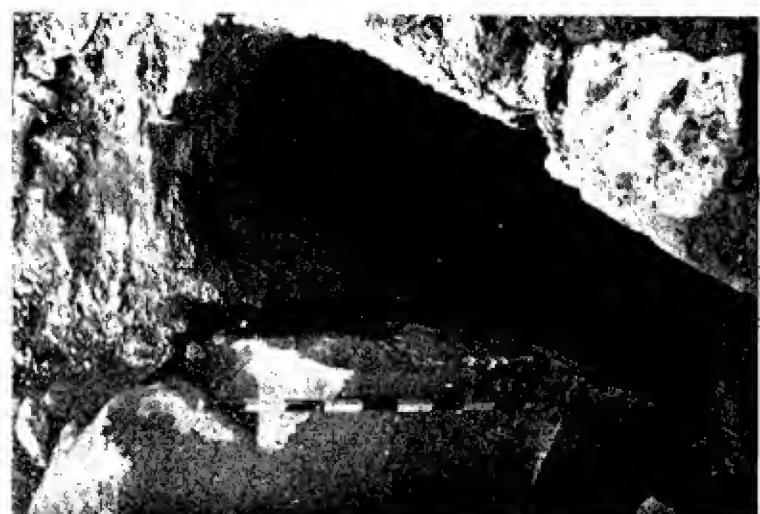
2. VIEW OF ENTRANCE OF CAVE TOMB II, AFTER REMOVAL OF MASONRY WALL
CEMETERIES, Y.M.C.A., JERUSALEM



1. SLAB BLOCKING DOOR TO CAVE
TOMB I

2. ENTRANCE OF CAVE TOMB I AFTER
REMOVAL OF BLOCKING

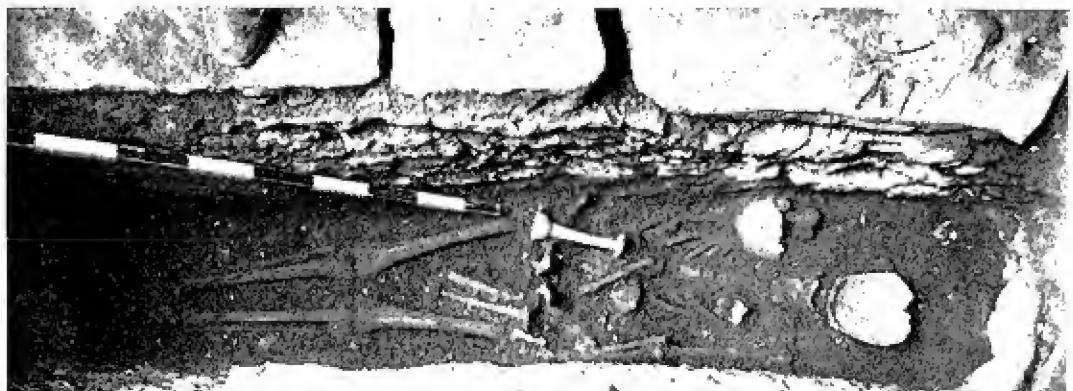
CEMETERIES, Y.M.C.A., JERUSALEM



3. CAVE TOMB I (THE THREE GRAVES)



1. CAVE TOMB I, GRAVE 1

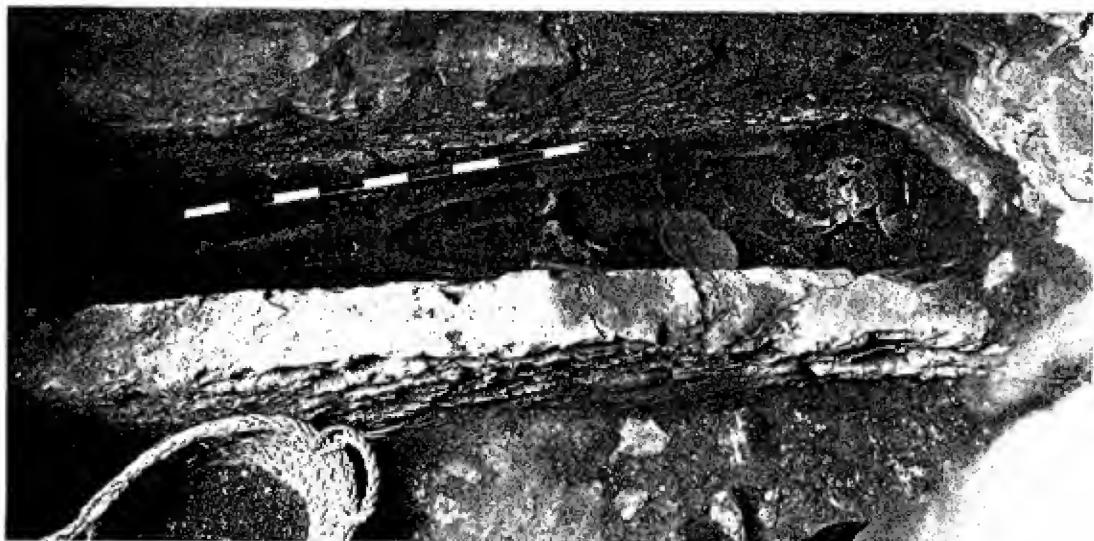


2. CAVE TOMB I, GRAVE 2



3. CAVE TOMB I, GRAVE 3, BEFORE REMOVAL OF SLABS

CEMETERIES, Y.M.C.A., JERUSALEM

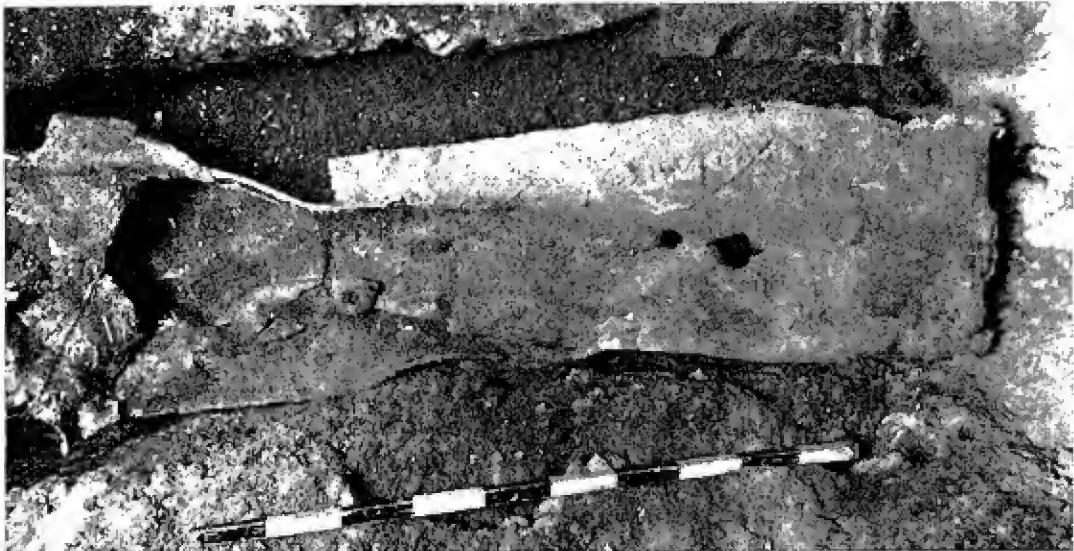


1. CAVE TOMB I, GRAVE 3, PARTIALLY CLEARED



2. CAVE TOMB II, GRAVES 1 AND 2, SEEN ON OPENING THE TOMB

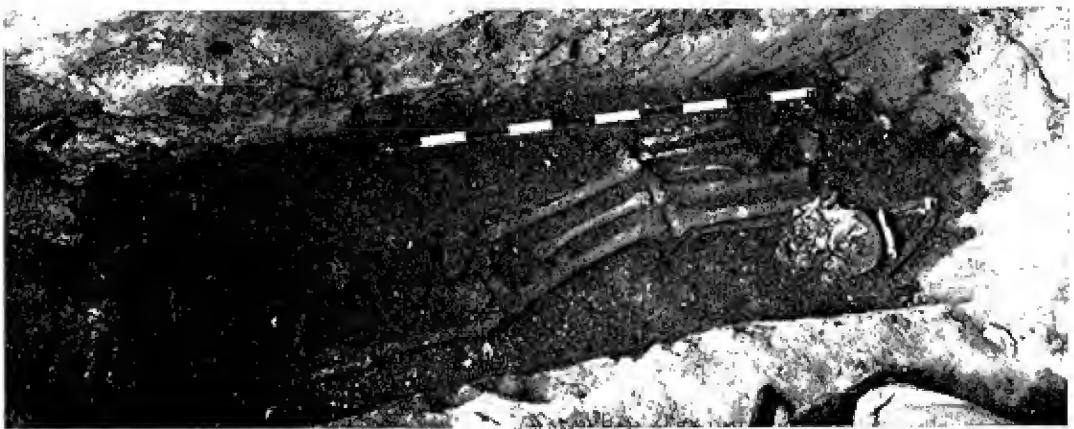
CEMETERIES, Y.M.C.A., JERUSALEM



1. CAVE TOMB II, GRAVE 1. LEAD SARCOPHAGUS WITH LID



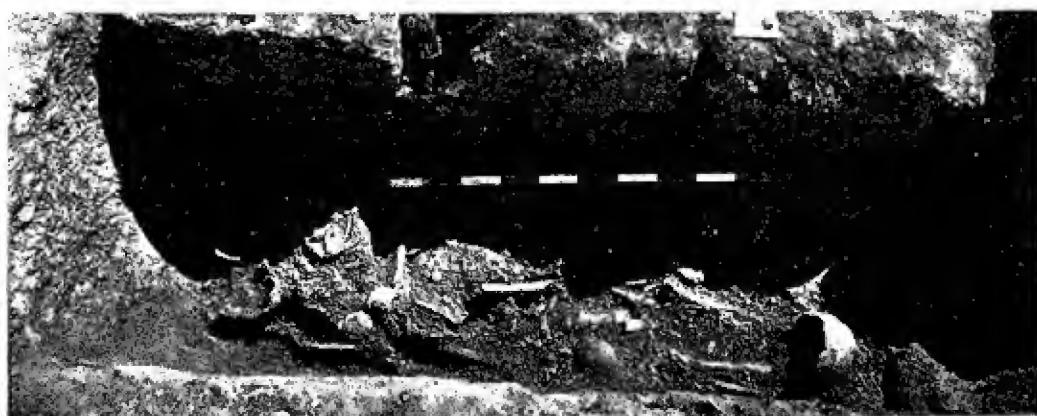
2. THE SAME, LID REMOVED



3. CAVE TOMB II, GRAVE 2
CEMETERIES, Y.M.C.A., JERUSALEM



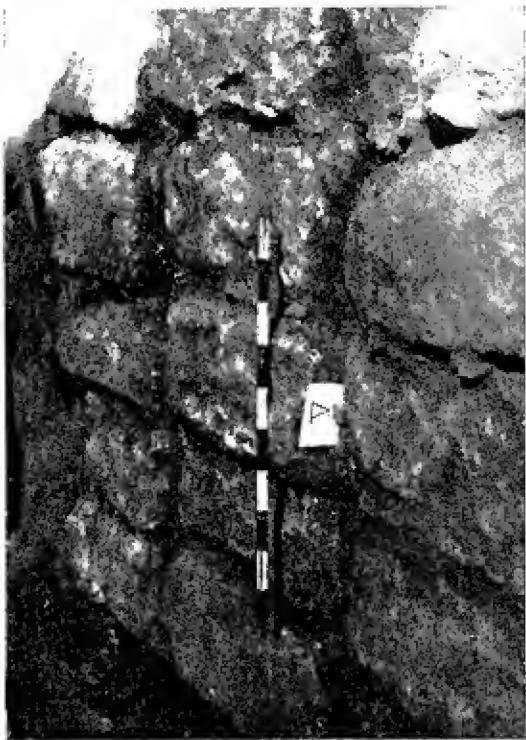
1. LATE CEMETERY, GRAVE 5. FROM SOUTH



2. THE SAME, AFTER REMOVING COVER



3. INSCRIPTION MENTIONING THE BISHOP OF THE GEORGIANS
AND THE TOWER OF DAVID
CEMETERIES AND MONASTERY, Y.M.C.A., JERUSALEM



2. PART OF NORTH CEMETERY

From west, before removal of cover slabs. (Grave 5 in centre.) The outer two lines of stones are the enclosing slabs



3. GRAVES N₁A TO N₃A



1. NORTH CEMETERY, GRAVE 8



1. 'MONASTERY' LOOKING NORTH



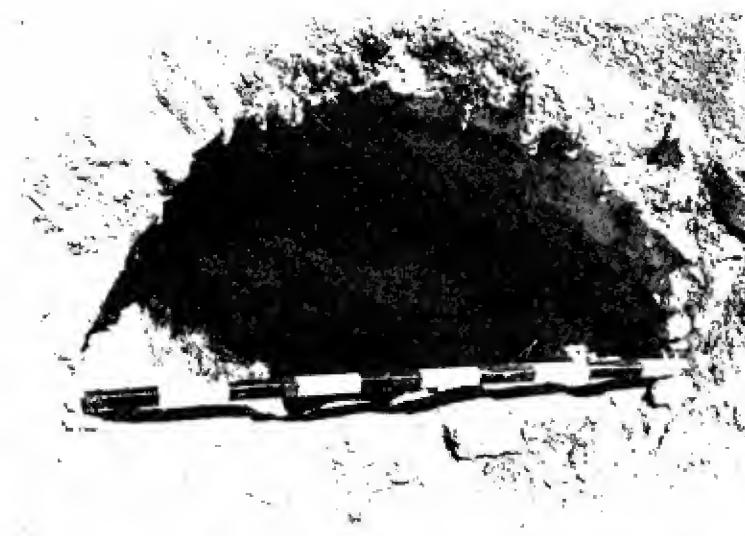
2. CISTERN STEPS



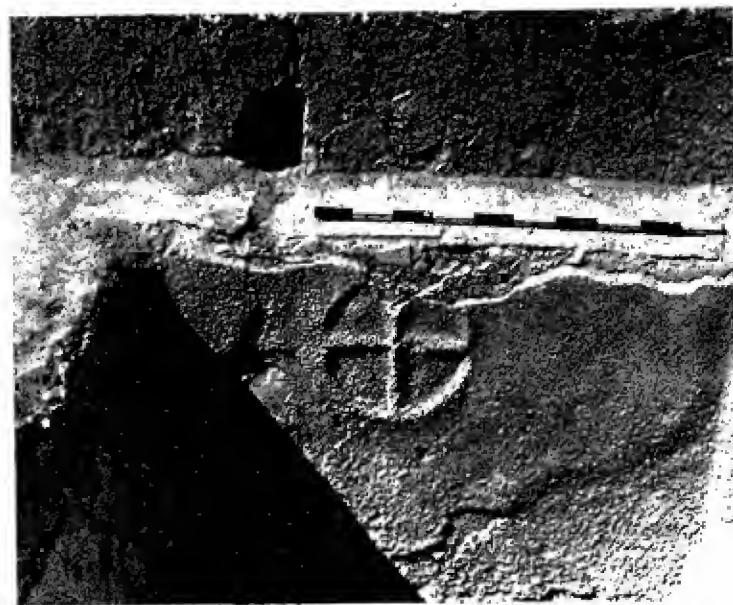
3. 'BATH'

MONASTERY, Y.M.C.A., JERUSALEM

1. ARCHED
RECESS
ADJOINING
'BATH'



2. 'BATH'



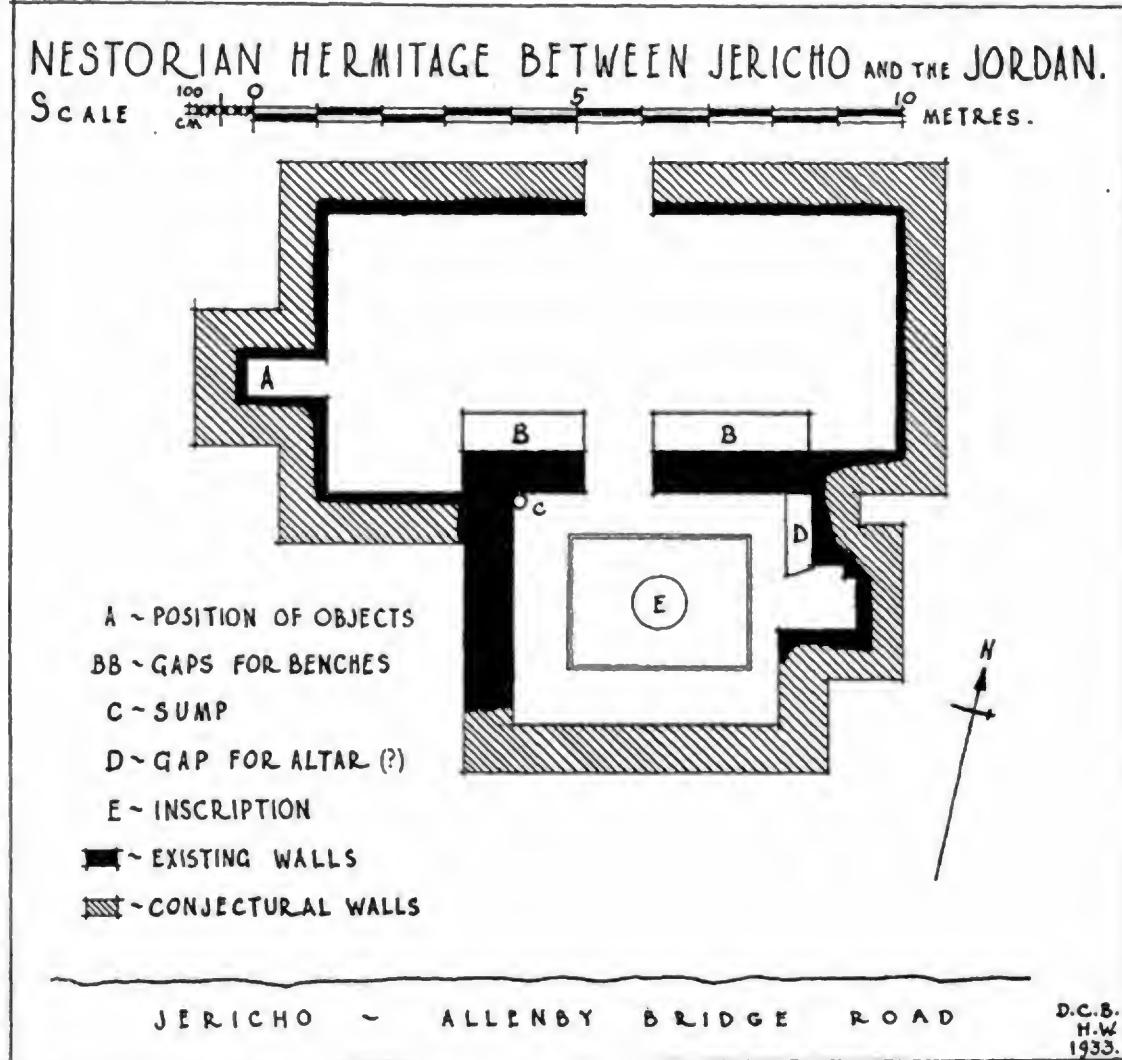
3. MOSAIC
FLOOR
ORIGINALLY
COVERING
GRAVE 1, LATE
CEMETERY



A NESTORIAN HERMITAGE BETWEEN JERICHO AND THE JORDAN

I. *The Building*

IN February 1933, a road repairer employed on the Jericho–Allenby Bridge road struck a mosaic floor, 60 m. beyond Km. 42. The discovery



was reported to the Department of Antiquities, and the area was subsequently cleared.

The site consisted of a large dwelling-chamber and a small chapel, com-

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municating by a door in the north wall of the latter (see plan). The walls of both chambers were built of sun-dried bricks and coated, both internally and externally, with several layers of plaster.

The chapel was rectangular in plan with a small recess at its east end in place of the apse. Next to the recess, on the north, stood the altar (?), the only trace of which is the gap in a pavement. The chapel was paved with tesserae and the pavement sloped down towards the north-west corner, where a circular sump was left for the water to collect after cleaning the floor. The pavement in the recess consisted of a white ground with five indented squares in black arranged in the form of a cross, and a large indented square having black, red, blue, and white tesserae (Pl. LII, below).

The mosaics in the rest of the chapel are shown in Pl. LII. The surround is white except near the door leading to the dwelling-chamber, where there is a large indented square in black, white, red, and green; the sprigs projecting from the corners of this square are white, green, red, and black. The border has two rows of black tesserae, separated by two rows of white. In the centre of the field is a black ring enclosing the Syriac inscription described on pp. 83 ff. below. The field has a white ground and is decorated with indented squares; the squares to the east of the inscription are of black, red, and white tesserae, while the others are only of black and white.

The mosaics are of poor workmanship; the square at the west end of the niche, the border, and the lines of the inscription are all on different axes (Pl. LII).

The dwelling-chamber was paved with flag-stones and large pebbles. The former were arranged in the form of a cross with the top at the east end and the pebbles between the arms (Pl. LIII, 1).

At each side of the door leading to the chapel there was a gap in the pavement, indicating the place of a bench or table.

The objects illustrated on Pls. LIII, 2, to LIV, 1, were found in a niche in the west wall of the dwelling-room (see plan), with a stone in front concealing them. They are: a fragment of a pottery pipe (Pl. LIII, 2 *a*); a blue glazed bowl with a cover (Pl. LIII, 2 *c*); a glass hanging lamp (which rested on the top of the bowl (Pl. LIII, 2 *b*); a second glass hanging lamp (placed beside it (Pl. LIII, 2 *a*); a bronze censer, badly corroded (Fig. 1); a bronze chain with a Maltese cross probably used for suspending one of the lamps (Pl. LIV, 1); a second

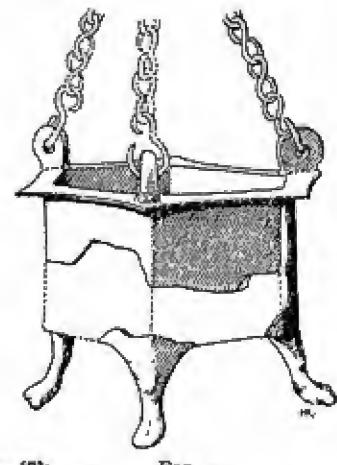


FIG. 1.

A NESTORIAN HERMITAGE

stone cup-shaped, (behind the other objects) followed by a small quantity of sulphur. Byzantine potsherds were scattered all over the site.

The site must have been occupied by Nestorian anchorites about the ninth century, as can be tentatively deduced from the inscription. It could not have been more than a hermitage owing to its size and secluded situation.

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II. The Inscription

Mosaic inscription (Pl. LIV, 2) set in a circle 84 cm. in diameter. Ornaments: none, with the exception of a cross at the beginning of the inscription, one before and one after the last word (l. 8).

1. + גַּתְמָלָג
 2. גַּת, תִּמְלָסָבָה וְגַ
 3. נְעָמֵל כְּשֶׁאֲמָנָה מְשָׁמֵן
 4. כְּשֶׁפְּרָנְצָנָה מְהֻבָּה כְּשֶׁ
 5. מְלָטָה וְכָדָר כְּשֶׁ
 6. וְיִתְּחַזֵּק גְּזָנָה וְיִתְּחַזֵּק
 7. גְּמָלָה וְלָגָ
 8. + גְּלָגָל +

(1) + This Monastery was built (2) in the days of D- (3) oniel, of Ahwāz,
Yohannōn, (4) the Persian, Išō'dad (5) of Qatrōye, and Ba'ya of Shahorzūr.
(6) May the Lord have mercy on them (7) on the Day of (8) + Judgement.+

Nothing is known to the present writer about the history of this Nestorian¹ Monastery in the Jordan Valley. Yet, as it belonged to their Episcopal See

¹ The reasons for this assumption may be summed up as follows:

(a) [The word **لُوْلِ** with one l is written according to the Nestorian usage. The Western Syriac branch spells it with double l. It may also convey the meaning of 'repairing' or 'restoring'.] I am indebted for this and other informations to His Beatitude, Mar Severius Afrām Barṣaum, Patriarch of the Syrian Orthodox See of Antioch. His additions and notes are inserted in square brackets.

(b) The name *Išō'dad* is a peculiarly Nestorian one, which was not used by the Western Syrians. Names with *Išō'* as complement were in favour with the Nestorians, e.g. *Dadišō'*, *Hnanišō'*, *Išō'yab*, *Sabrišō'*, (Nestorian Patriarchs), the hermit *Malkišō'*, (Thaumaturge), the martyrs *Išō'dad*, *Išō'sabran*, *Išō'barnōn*, *Avdišō'* (name of a Catholicos and martyr as well as of several martyrs and bishops), the famous family of *Bahtišō'*, (members of which were physicians to the early 'Abbaside Caliphs), and the Monastery of *Kalilišō'* in Northern Mesopotamia.

(c) The sites mentioned in the inscription are well known from Nestorian ecclesiastical history.

of Jerusalem, a few words about the Nestorians in the Holy City may not be out of place.¹

The Jerusalem Episcopal See of the once widespread Nestorian Church was established under the Katholikos Timothy I, who died in A.H. 204,² being ninety-five years of age. This See was within the *hyparchy* of the Metropolitan See of Damascus.³ [In the thirteenth century this Bishopric was raised to the rank of a Metropolitan See.⁴ Besides, they had a monastery on Mount Olivet⁵ which existed before A.D. 739.]⁶

According to the plan of Chrysanthos (1726)⁷ there was a Nestorian Church in Jerusalem, dedicated to Our Lady,⁸ situated south of the Church of St. Demetrios.⁹

Between the twelfth and sixteenth centuries the Nestorians are mentioned as a community in Jerusalem by a good number of pilgrims, of whom may be quoted Jacques de Vitry,¹⁰ Burchardus of Mount Sion,¹¹ Breidenbach,¹² Rauwolf,¹³ Melchior von Seydlitz,¹⁴ and Niccolò da Poggibonsi.¹⁵ They

¹ Nothing definite is known about the Nestorians in Palestine during the period preceding the Crusades. The Covenants of Mohammed and 'Omar given to the Nestorian Katholikoi (published in the *Histoire Nestoriennne* (*Chronique de Séert*) by Msgr. Addai Scher and R. Griveau in *Patrologia Orientalis*, xiii, pp. 610–17 and 620–3) mention in general terms their ecclesiastical hierarchy and churches. al-Birūnī (973–1048) deals in his *āthārū-l-bāgiya* with Christian cults. He states that the Melchites and Nestorians are the more numerous Christians, and that the populations of Syria, 'Irāq and Khorāsān are mostly Nestorians.

... ، الملكية، السطورية أكثرهم عدداً ... ومن بالشام والعراق وخراسان أكثرهم نسطوريون ...
Ed. Sachau, 1878, p. 288, l. 10. See also *Patrologia Orientalis*, x, p. 293. The Crusaders, from a legal point of view, treated them as strangers. According to the 'Assizes de Jérusalem (in *Recueil des Historiens des Croisades*), Vol. II, p. 54, Nestorians could not prove their dues from a Syrian debtor without a Syrian witness.

² A.H. 204 began 28th June, 809. Cf. *Chronique de Michel le Syrien* (ed. Chabot), Paris, 1905, p. 552, 'XXV. Timotheus I. . . Il gouverna pendant 43 ans, et mourut du temps de Mâmoun'. Cf. also O. Braun, 'Der Katholikos Timotheos I und seine Briefe' in *Oriens Christianus*, I, 1901, p. 146. ³ Cf. Braun, *op. cit.*, p. 143. ⁴ [Cf. *Kitāb al-'iffa*, ed. Bedjan, p. 465.]

⁵ [Reading uncertain.] ⁶ [*Kitāb al-'iffa*, p. 705.]

⁷ A. Rücker, 'Über einige nestorianische Liederhandschriften', *Oriens Christianus*, N.S., Vol. IX, 1920, p. 107. ⁸ RR.PP. H. Vincent and F.-M. Abel, *Jérusalem Nouvelle*, p. 1000.

⁹ Rücker, *l.c.*, but cf. Vincent-Abel, *op. cit.*, p. 1000, and Tobler, *Jérusalem*, I, 453.

¹⁰ *Palestine Pilgrims Texts*, Vol. XI, pp. 76–7 and 79, n. 1.

¹¹ *Op. cit.*, Vol. XII, pp. 104 and 107 and n. 2.

¹² In describing the Pilgrimage of Johann, Graf zu Solms, performed in 1483. Cf. *Reyssbuch des heiligen Lands*, ed. by Feyrabend, Francfort, 1634, fol. 90.

¹³ *Reyssbuch*, fol. 340. ¹⁴ *Reyssbuch*, fol. 253.

¹⁵ Alberto Bacchi della Lega, *Libro d'oltramare di Fra Niccolò da Poggibonsi*, Bologna, 1881, p. 97, 'all'altare, chè dietro all'tribuna, uffiziano i Nestorini'. G. Golubovitch, *Biblioteca Biobibliografica della Terra Santa e dell'Oriente Francese*, tomo V (1346–1400), 1927, p. 5: 'Nella cappella di S. Elena, ove stava quando trovò la S. Croce . . . vi uffiziano i Nestoriani'.

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also had a share in the Church of the Holy Sepulchre¹ and were numerous.²

¹ See previous note. Cf. also *Itinéraires russes en Orient* traduits pour la Société de l'Orient Latin par Mme B. de Khitrowo, Geneva, 1899, p. 172, 'Pèlerinage de l'Archimandrite Grethénios', 'A gauche, au sortir de cette église [franque], se trouve l'autel desservi par les maudits Nestoriens', (1400), and p. 173, 'Outre les orthodoxes Grecs et Ibériques, il y a encore les maudits hérétiques, qui y célèbrent leur office: . . . à droite du Saint Sépulchre, derrière les colonnes, les Abyssiniens et, de l'autre côté, les Nestoriens'.

Ludwig Tschudi, *Reyss und Bilgerfahrt | zum Heylichen Grab*, St. Gall, 1606, p. 143, states, 'Die Nestorianer . . . haben auch allzeyt ein München | im Münster dess Heylichen Grabs | vnd haben inn | ein Altar im Cohr | hinder dem Fronaltar | in gemeltem Münster'.

Le Voyage de la Saincte Cyté de Hierusalem, ed. Schefer, Paris, 1882 (fifteenth century) in describing the Church of the Holy Sepulchre writes that it is 'une grande église en laquelle y a plusieurs chappelles èsquelles se tiennent sept manières des chrestiens de diverses nations. . . . La tierce manière des gens sont nommez Nestoriens et font leur services en une des chappelles en leur langues' (p. 73).

Greffin Affagart, *Relation de Terre Sainte* (1533-4), Paris, 1902, p. 90 (ed. Chavanon), puts them as eighth Christian community, 'qui pour le présent sont tant à l'église du Sainct Sépulchre que à la Terre Saincte', 'Et premièrement de ceulx qui à présent font leur résidence dedans l'église prédicte desquelz ensuyt la manière de vivre' (p. 76).

The Spanish Franciscan *Narrative of a Journey to the Holy Land* (about the middle of the sixteenth century), ed. by H. C. Luke, p. 30 (cf. also *Quarterly Statement* for 1925, p. 206), states that 'round about this church there dwell within [some] of all the nations of Christians, who have their own particular places and their lamps. They are priests or religious who dwell within, for they are . . . (8) Nestorians. . . .'

Leonardo Leimmens, O.F.M., *Acta Congregationis de Propaganda Fide pro Terra Sancta*, Pars I (1622-1720), (being Vol. I, N.S., of Golubovitch, *Biblioteca Bio-Bibliografica*), p. 10, mentions under the chapels No. 6, 'quella di S. Maddalena, che da Gregorio XIII. fu levat'a noi e data a Nestorini'. He adds under footnote 2, 'Quod Paulus V. 1614 in brevi "Accipies has nostras" confirmavit'.

In the order of circumambulation of the Holy Sepulchre they came fifth (out of eight), cf. Golubovitch, *op. cit.*, IV, p. 238. But in an Arabic *hujja*, issued the 19th Du-l-Hijja 947 (17 April 1541) by the Qādi of Jerusalem, they are not mentioned amongst the Christian Communities enjoying the 'right' of circumambulation.

They were also entitled to officiate at the Virgin's Tomb. By the order of precedence they came fifth amongst eight rites, Golubovitch, *Biblioteca*, Vol. IV (1333-45), pp. 33, 238. In the Church of the Nativity at Bethlehem they had in A.D. 1335 one of three altars ('. . . ad illa tria altaria celebrant . . . in tercio Nestoriani'), *op. cit.*, p. 239. Cf. also, Jacques de Verone (ed. Röhricht), p. 65.

The following work, bearing upon this subject and mentioned by Golubovitch, *Biblioteca*, *Documenti*, N.S., Vol. XIII, p. 58, is not obtainable in this city, viz. A. Rabbath, S.J., *Documents inédits pour servir à l'Histoire du Christianisme en Orient (XVI-XIX Siècle)*, Vol. II, Paris-Leipzig, 1910.

² The Continuateur anonyme de Guillaume de Tyr (*Recueil des Historiens des Croisades*, 'Historiens Occidentaux', Vol. II, p. 507) mentions them amongst the Christian communities who possess abbeys and monasteries in the Holy City (published also by Michelant et Raynaud for the Société de l'Orient Latin, Geneva, 1882, p. 162 in *Itinéraires à Jérusalem*), as does Ernoul, *L'Estat de la Cité de Iherusalem*, *op. cit.*, p. 52. Cf. also *La Citez de Iherusalem*, ed. Tobler, p. 224. In the so-called 'Covenant of 'Omar' they are enumerated as sixth amongst eight communities. Cf. Golubovitch, *Biblioteca*, Vol. IV, p. 109.

On p. 201, *Biblioteca*, Vol. I (1215-1300) we find them as seventh 'nation' out of fourteen under

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A. Rücker in *Oriens Christianus*, 3rd Series, Vol. VI, pp. 90–6, mentions a Nestorian monastery dedicated to Our Lady Mary, in the neighbourhood of that of St. Demetrius. He adds that no monks nor priests occupied that monastery in 1614, and that in 1683 a certain Bacchos was its prior. He proposes to write more fully on the repairs to the monastery carried out by the priest Kanūn in 1717–18 by order of the Patriarch Elias IX. Church and monastery have disappeared long since to make place for other buildings.

Syriac inscriptions in Syria and Palestine are comparatively rare, though Syriac was spoken in that country till the end of the seventeenth century.¹

Of the extant Syriac inscriptions in Palestine that of Umm er-Rūs² in Estrangelo appears together with another in Greek, while in Transjordan Samra³ seems to be so far the only place where Syriac inscriptions have been discovered. The Syriac Inscription of Saint Ann, Jerusalem, published by F. Macler in 1907 (in *Mosaïque Orientale*) and R. P. Seb. Ronzevalle, S. J.,⁴ may be tentatively considered to be contemporary with this inscription, i.e. dating from the ninth century.

No Nestorian Katholikoi or Patriarchs of the East with the name of Daniel are enumerated by J. S. Assemani⁵ or Le Quien.⁶ Bishops with that name, however, occur twice in the list appended to the Chronicle of Michael the Great,⁷ but neither of them can be identified with the Daniel mentioned in our text.

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'*De variis nationibus Terrae Sanctae*'. In the Itinerary *De Via eundi de Iope in Ierusalem* (*op. cit.*, p. 408) they are mentioned as the last Oriental Christians under 'de diversitate gentis qui habitant in Ierusalem'.

Domenico Laffi Bolognese, *Viaggio in Levante al Santo Sepolcro di N. S. G. Christo . . .*, Bologna, 1683, p. 309, writes about 'Delli Nestoriani Quarta Nazione' out of ten Christian 'nations'.

Ignatius von Rheinfelden, *Neue Jerosolymitanische Bilger-Fahrt*, Würzburg, 1667, mentions them also as fourth (p. 149) amongst the 'unterschiedlichen Nationen oder Völkern so die H. Statt Jerusalem bewohnen' (p. 144). Georg Pfinzing, 1436 (in Röhricht-Meisner, *Deutsche Pilgerreisen*, Berlin, 1880, p. 92) mentions them as eighth amongst nine communities of Oriental Christians.

Dehayes de Courmesin, *Voyage de Levant . . . 1621* (Paris, 1632, 2nd ed., p. 395), states: 'La sixiesme nation est celle des Nestoriens . . . Ils ont vne petite Chapelle proche du lieu ou nostre Seigneur apparut à la Magdelene . . .'

¹ Cf. M. T. Feghali, *Études sur les empruntes syriaques dans les parlers arabes du Liban*, Paris, Champion, 1918.

² *Revue Biblique*, 1899, p. 454, with illustr.

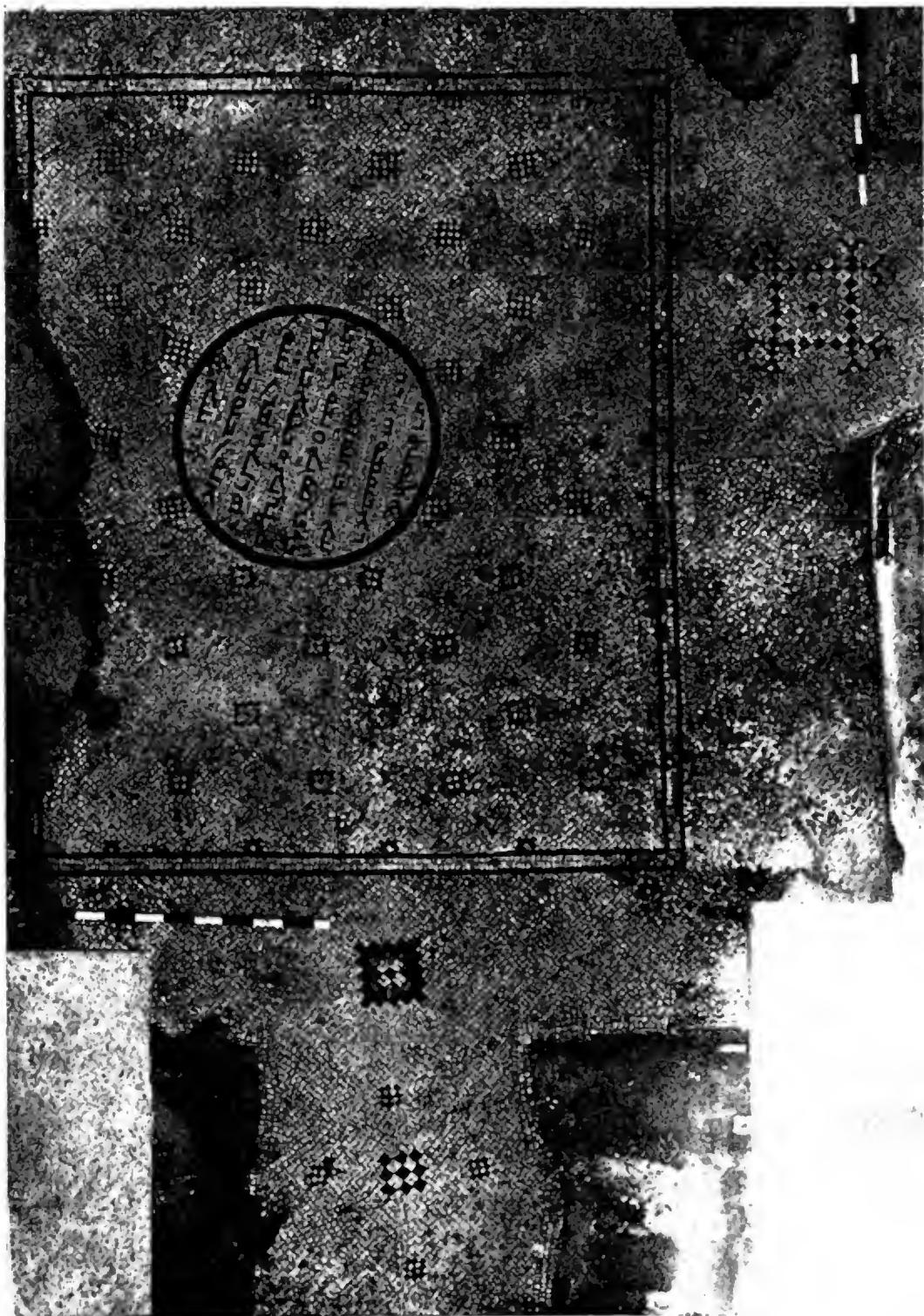
³ *Ibid.*, 1925, pp. 124 ff., with plate and illustrations.

⁴ *Mélanges de la Faculté Orientale*, Univ. Saint-Joseph, Beyrouth, vol. III, 1909, Bibliographie, pp. 28–31.

⁵ *Bibliotheca Orientalium*, III, i, pp. 611 sqq., Rome, 1725.

⁶ *Oriens Christianus in quatuor patriarchatus digestus*, vol. III, Paris, 1740.

⁷ (1) Daniel of the Monastery of the Arabs, Bishop of Aleppo, *Chronique*, p. 452, No. 62; he lived after 793. (2) Daniel, Metropolitan of Damascus, who lived after 887. Cf. *Chronique*, p. 459, No. 7.



MOSAIC PAVEMENT OF CHAPEL

NESTORIAN HERMITAGE, JERICHO



i. PAVEMENT OF DWELLING-CHAMBER



ii. GLASS AND POTTERY OBJECTS

NESTORIAN HERMITAGE, JERICHO



1. BRONZE CHAIN



2. SYRIA INSCRIPTION

NESTORIAN HERMITAGE, JERICHO

LEAD COFFINS FROM PALESTINE. I

SINCE the recent publication of three lead coffins in the Palestine Archaeological Museum¹, various new coffins have come to light in Palestine. They are now published here with a catalogue description. Their relation to other known coffins will be discussed in the following number of this *Quarterly*, together with a proposed classification of this class of objects.

1. Fragments of lead coffin. Provenance unknown. Now in the Museum of the Orthodox Patriarchate, Jerusalem.²

Preservation. (i) Fragment of lid; (ii) long side in three fragments, almost complete; (iii) two end fragments of other long side.

Measurements. Lid fragment 56×26 cm.; long side 180×36 cm.; fragments of other long side 72×36 , 67×32 cm.

Ornamentation. (i) Fragment of lid (Pl. LV). Along the border runs a frieze of volute-handled kalyx-kraters, each flanked by a vine plant issuing from its base; a vine leaf and a bunch of grapes grow from alternate branches. Above and below the frieze is a border of cable pattern. In the field extends a winding line of cable pattern with kraters of the same type as in the frieze placed along the border.

(ii) (Pl. LV.) Below the top is a replica of the border frieze in (i). The main part is occupied by a series of isocephalic figures, separated by various designs, in the following order: (1) Four bunches of three laurel³ leaves (plain, edge slightly raised), arranged crosswise, pointing towards centre. (2) Pan,⁴

¹ E. T. R. in *QDAP*, Vol. I, p. 36, Pls. XXVIII-XXX; M. Avi-Yonah in the *Journal of Hellenic Studies*, 1930, pp. 300-12, Pl. XII. In this article Arabic numerals indicate coffins, Roman numerals parts of coffins.

² I would like here to record my obligation to the Most Reverend Locum Tenens of the Orthodox Patriarchate, Archbishop Keladion, for permission to publish this coffin, and to the Keeper of the Museum for the facilities accorded to me in visiting the Museum and recording coffin No. 1.

³ Laurel wreaths, branches, and leaves occur very commonly on Roman funerary altars, round the necks of vases found in tombs and, in the form of garlands, over entrances to tombs. Their popularity is explained by their supposed prophylactic and apotropaic powers; they are also the symbol of expiation (Altmann, *Die römischen Grabaltäre der Kaiserzeit*, Berlin, 1905, p. 262 f.; Cagnat-Chapot, *Manuel d'archéologie romaine*, Paris, 1920, Vol. II, p. 192; Pauly-Wissowa, s.v. 'Lorbeer', col. 1440; Ogle, 'Laurel in ancient religion and folklore', *American Journal of Philology*, Vol. XXXI, pp. 287 ff.). The laurel is also one of the attributes of Pan, cf. the next figure (Roscher, s.v. 'Pan', col. 1478).

⁴ The group of Pan, a saluting satyr, and Cupid seems derived from a Dionysiac sarcophagus. Pan in the particular pose represented here appears either fighting (*Invent. des mosaïques*, I, No. 199; Reinach, *Répert. des peintures*, p. 100, Nos. 4, 6) or vanquished and led away by Eros

standing to right, nude, bearded, and goat-legged. His arms are held (or bound) behind his back. His left leg is advanced. The whole figure is slightly bent forwards. (3) Krater group and vine (a replica of the group in the top frieze). Above it a small flying figurine of a winged Cupid, to right, his right arm stretched out. (4) Satyr,¹ standing to left, nude. His right arm is raised parallel to his body; in his left hand he holds a *pedum* or shepherd's crook. He is standing on his left leg and has drawn back his right foot. (5) Same as 3. (6) Zeus,² turned to left, seated. His right hand seems to hold some object on his knees (the thunderbolt); his left arm is raised, as if holding a sceptre. His right leg is advanced, his left leg drawn back. He is clad in a himation covering the lower part of his body, with a fold drawn over his left shoulder. (7) Same as 3. (8) Same as 2. (9) Same as 3. (10) Veiled lady,³ (Roscher, s.v. 'Pan', col. 1458). The arrangement here reminds one especially of the Casali sarcophagus in Copenhagen (Brunn-Bruckmann, No. 410), where this group is associated with a satyr holding the *pedum*, his right arm raised. The appearance of Cupid behind Pan's back on this coffin strengthens the derivation from the above-mentioned type of the vanquished Pan. Incidentally, the type of Pan bound is also related to that of Marsyas bound, the latter being frequently represented with goat's legs.

¹ This type, occurring also on No. 4, is discussed in *JHS*, 1930, p. 300. Other replicas are published by A. Müfid in *AAnz.*, 1932, cols. 389 ff., Figs. 1-3, 16. Apart from the Casali sarcophagus quoted above, it appears in a relief representing Orpheus and Satyrs at Ince Blundell Hall (Reinach, *Répert. des reliefs*, Vol. II, p. 453, No. 1) and on Pl. XXXI, 6, of Montfaucon's *Antiquités*, ed. Schatz, Nürnberg, 1757, taken from Maffei. A Pan in the same posture occurs there, Pl. LXIII, 1.

² The type of Zeus represented here in profile is the standard type of the Roman period, handed down from the Hellenistic age. It is a modification of the Olympian Zeus possibly due to Lysippus, the main difference being, apart from the type of face not visible here, that the right arm is resting on the knee holding a thunderbolt, instead of having a Nike on the outstretched right palm. This type is known from the best preserved example as the Jupiter Verospi type, from the Verospi statue in the Vatican Museum (Amelung, *Die Skulpturen des Vatikanischen Museums*, Berlin, 1908, Vol. II, p. 519 f., No. 326, Pl. 73). Its popularity is attested by the numerous existing replicas (Reinach, *Répert. de la statuaire*, Vol. I, p. 158 (Louvre), 184 (Ince Blundell Hall); II, p. 13, No. 5 (Erémitage), 8 (Naples), p. 15, Nos. 4 and 5 (Trier); VI, p. 7 No. 4 (Florence) and No. 8 (London)). On Roman coins it is occasionally represented in the Capitoline trias, modifying the Jupiter Capitolinus in the same way, in which the Verospi type modifies the Olympian Zeus (Roscher, s.v. 'Iuppiter', cols. 757 ff.). A Zeus of this type seated in profile, to right, occurs on the Augustean sarcophagus in Naples (Strong, *La scultura romana*, Florence, 1923, Vol. I, p. 51, Fig. 28) and in a medallion on a lead coffin now in Constantinople, with the legend Ζεύς Ὀλύμπιος (Müfid, *AAnz.*, 1932, col. 407 f., Fig. 17).

³ This figure represents in profile a statuary type occurring fairly frequently in the Asiatic (Sida-mara) sarcophagi (C. R. Morey, *Sardis*, Vol. V, *Roman and Christian Sculpture*. Part I, *The Sarcophagi of Claudia Antonia Sabina and the Asiatic Sarcophagi*, Princeton, 1924, Figs. 21, 55, 71, 102). According to Morey (Type 4, Fig. 108, p. 68) it is ultimately derived from an Attic figure of the fourth century B.C., represented by the Herculaneum statue in Dresden (*ibid.*, Fig. 135), and described by Amelung as derived from an original by Praxiteles. There exist very numerous replicas of this statue, variously interpreted as Hera, Demeter, Queens, 'Pudicitas', &c. (See

LEAD COFFINS FROM PALESTINE. I

standing, to right. She is clad in a long chiton and a himation over it. The himation is drawn over her head, forming a veil. She is holding the veil with her right hand and the fold of the himation with her left. (11) Same as 1. (12) Same as 4. Below these figures is a winding line of cable pattern.

(iii) The ornamentation of the other long side follows that of (ii), but the figures are arranged somewhat differently, viz. 1-2-3-4-3-10 in one fragment and 10-3-1-3-4-3 in the other.

Date. Middle second century A.D.

2. Coffin found at ez Zib, published in *JHS*, 1930, pp. 300-10, Pl. XII, 1.

Now in the Palestine Archaeological Museum. Two further fragments of this coffin have come to light and are described below.

Preservation. (i) slightly corroded and broken; (ii) much corroded.

(i) (Pl. LV.) Fragment of long side 63 x 36 cm. Below the top is a frieze of four kantharoi groups, standing on an acanthus scroll, each vase flanked by two griffins¹ developing out of the scroll. Between the first and the second group stands Pan, with animal and wine-skin, a replica of the type in *JHS*, 1930, Pl. XII, 1 a. Between the second and the third group there is another figure of Pan, to front, head turned left, nude, goat-legged. His right arm is raised in a gesture of salute or amazement. Above and below this frieze is a border of cable pattern.

The field is divided into compartments by columns of the Corinthian order

Reinach, *Répert. de la statuaire*, Vol. I, pp. 59, 449, 459, 601, 602, 606; Vol. II, p. 244, Nos. 1, 7, p. 659, No. 4, p. 669, No. 10; Vol. VI, p. 373, Nos. 6, 7, 9). Apart from the Asiatic group, dated by Morey A.D. 160 to c. A.D. 400, this type occurs on sarcophagi as far back as the Sidon sarcophagus of Mourning Women. It can be interpreted here either as Demeter, a chthonic goddess through her association with Kore (Roscher, s.v. 'Kore', pp. 1333-7) and therefore a fit representation for a coffin, or, through its association here with Pan, as a nymph. It certainly resembles one of the veiled nymphs on the familiar reliefs of Pan, Hermes, and the three nymphs (Roscher, s.v. 'Pan', cols. 1421-1425; Pan with Demeter and Kore, col. 1426).

¹ Griffins occur on funerary monuments in pairs, flanking a vase or a torch, as guardians of the tombs (Altmann, *Grabaltäre*, p. 39, Fig. 25, p. 164, Fig. 133; Robert, *Die antiken Sarkophag-Reliefs*, *passim*. Cf. also the Tall Mubarak sarcophagus in the Palestine Archaeological Museum, *Bulletin of the British School of Archaeology*, Jerusalem, No. 5, 1924, p. 55 f., where this type is said to have its prototype in Asia Minor in Hittite art). Another appropriate function of griffins is that of symbols of resurrection (cf. the frieze of the temple of Antoninus and Faustina (Strong, *La scultura romana*, Vol. II, p. 247, Pl. XLVII) and the griffin carrying the deceased to heaven (Altmann, *Grabaltäre*, p. 225, Fig. 185, A.D. 159)). On the history and significance of the motif see also D. M. Robinson, *Excavations at Olynthos*, Vol. II, p. 62 f. The present type, arising from convolutions of plants, has evolved from Alexandrian art and has been developed by the Romans for decorative purposes (Basilica Aemilia Flavia, Strong, *op. cit.*, Vol. I, p. 122, Fig. 77). Griffins flanking vases, Reinach, *Répert. des reliefs*, Vol. II, p. 258, No. 3; *Répert. des peintures*, p. 348, No. 2 (Pompeii); *Jahrb.* 1913, pp. 196-198 (*Domus Aurea*).

with shafts partly spirally fluted,¹ and partly plain.² The representations in the extant divisions are as follows, beginning from the left: (1) In the centre a winged female Sphinx,³ lying to right, face to front. Its hair is waved to each side and knotted over the crown of the head, the end of the wings are curved upwards. Below the Sphinx is a plinth with moulding. In each corner is a bunch of three laurel leaves, pointing towards the centre. Above and below and on each side is a leaf in trefoil shape with curling tendrils. (2) In centre a Gorgon mask⁴ (wild, anguished, expression), to front, in twisted ring. In each corner a rosette with six rays; above and below and on each side a leaf. (3) Bunch of three laurel leaves in corner, pointing toward the centre. Rest broken away.⁵

(ii) Fragment of lid, 58 × 49 cm. Along edge straight wreath of laurel leaves in threes, with berries. Above and below the wreath a border of cable lines. In the field is a vine trellis with branches twisted like ropes and rosettes of the type in (i)(2).

Technique. See *JHS*, 1930, p. 302.

Date. Late second century A.D.

¹ The derivation of the spirally fluted column has been discussed in *JHS*, 1930, pp. 303–7. The earliest Oriental example now known are the columns in the Dura paintings, A.D. 75 (Cumont, *Fouilles de Doura-Europos*, p. 141, Pl. XLIV). These are, however, still later than the earliest Western examples on Arretine pottery (*B.M. Catalogue, Roman Pottery*, London, 1908, p. xx; Oswald and Pryce, *Terra Sigillata*, London, 1920, Pl. XVIII), and some tomb altars, especially Altmann, *op. cit.*, Fig. 32 (A.D. 1–30). The magnificent columns recently discovered at Apamea (*Bulletin des musées royaux*, Bruxelles, 1933, pp. 50 ff.) belong to the reign of Marcus Aurelius, i.e. to a time when this type of column began to be common in the East. As regards the Asiatic (Sidamara) sarcophagi, in which such columns are as a rule represented, they are now regarded as beginning c. A.D. 160 (Morey, *op. cit.*, p. 89). The columns discovered in the tomb of Isidora at Hermopolis belong to the time of Antoninus Pius (S. Gabra in *Annales du Service*, 1932, pp. 66, 68, Fig. 6.)

² A few Hellenistic examples of the division of the column into a fluted and a plain portion are quoted *JHS*, 1930, p. 304, notes 32, 33. The following additions to the list might be of interest, as dating from the beginnings of Ptolemaic Egypt (fourth or third centuries B.C.): E. Breccia, *La necropoli di Sciatbi*, Cairo, 1912, Pl. II (columns divided in a proportion of 7 : 5); H. Thiersch, *Zwei antike Grabanlagen bei Alexandria*, Berlin, 1904, Pl. I (9 : 5), II (7 : 4½). In Greece proper columns of this type occur on a stele at Rheneia, 168–188 B.C. (Möbius, *Die Ornamente der griechischen Grabstelen*, Berlin, 1929, p. 50 f., Pl. 39 C).

³ The role of the sphinx in sepulchral monuments is analogous to that of the griffin, as guardian of the tombs and apotropaic symbol in general (Milchhoefer in *Ath. Mitteilungen*, 1879, pp. 63 ff.; Cagnat-Chapot, *Manuel*, Vol. I, p. 614; Altmann, *Grabaltäre*, p. 230 f.; Robert, *Sarkophag-Reliefs, passim*). Its popularity in Phoenicia is attested by the marble sphinx from Aradus (Renan, *Mission de Phénicie*, Paris, 1864, Pl. L, 7, 8, p. 25 f.) resembling in type the present Sphinx and the Ashrafiye type (Mouterde in *Syria*, 1929, pp. 238 ff., Pls. XLIV–VI).

⁴ See *JHS*, 1930, p. 301, notes 8 and 9. The Gorgon mask is clearly of apotropaic character (Altmann, pp. 231 ff.). It occurs on nearly all classes of lead coffins, tomb altars, and other funerary monuments.

⁵ This new fragment enables us to place correctly Fig. d in *JHS*, 1930, Pl. XII, 1, *viz.* in the middle of a compartment of the long side.

LEAD COFFINS FROM PALESTINE. I

3. Found in a tomb near el Bi'na¹ (in the course of excavations conducted by Na'im Eff. Makhoully, Inspector of Antiquities, on behalf of the Department), together with fragments of another lead coffin and several clay coffins.

Shape. Rectangular box covered by lip with flat top and turned-over edges. There are openings made in the long sides of the lid and corresponding small projecting cornices in the long side of the coffin to hold the lid in place.

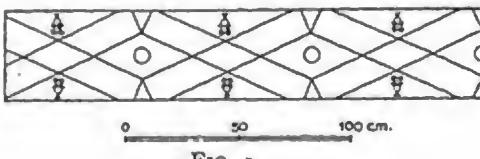
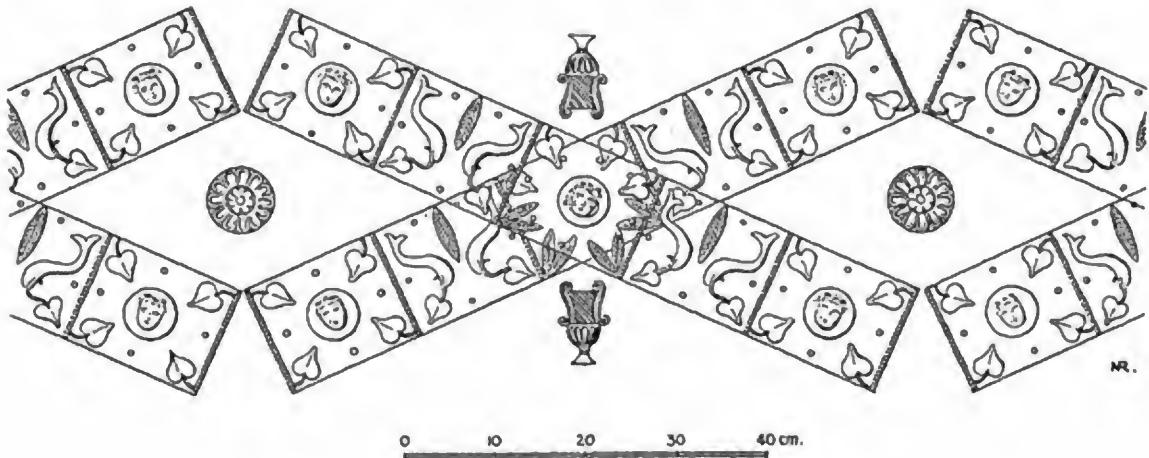


FIG. I.

Preservation. One short side and bottom made of one piece. The other short side, two long sides, with their lower parts broken away, and the lid are also preserved. The latter is very much corroded and the drawing, Fig. I, had to be reconstructed from various parts where the ornamentation is still visible.

Measurements. Lid $18\frac{1}{2} \times 40$ cm. Short side $34 \times 37\frac{1}{2}$ cm. Long side 180×32 cm.

Ornamentation. (1) Lid, Fig. I. Crossing decorated strips divide the field into two lozenges in the centre, triangles at each short end (two in all) and three triangles along the edge (six in all). The lozenges and the end triangles contain a double rosette with eight petals in the interior circle and twelve hollowed-out petals in the exterior circle. The remaining triangles have each a volute-handled kalyx-krater with spiral flutings. The crossing strips have

¹ Palestine Exploration Fund map, sheet III, sq. Nf.

simple edges and are divided by rope lines into five compartments each, containing from left to right: (1) In centre, Gorgon mask (waving hair, anguished expression) in a circle. In each corner an ivy leaf, pointing towards the centre. Above and below and on each side a dot. (2) Two curving dolphins, with heads pointing downwards and inwards, each holding an ivy leaf in its mouth, the leaf pointing into a corner. Between them, one laurel leaf (flat type, showing veins) placed straight. On each side of this leaf, below, to left and to right, a dot. (3) Same as 1. (4) Same as 2. (5) Same as 1.

(ii) and (iii) Short sides (Pl. LVI). Front of distyle temple with two twisted columns of the Ionic order supporting a tympanum with arcuated central intercolumniation (the Syrian archivolt).¹ The cornice and the archivolt have a moulding composed of a straight wreath of laurel leaves arranged in twos and running in varying directions.² Between the columns stands a replica of the krater on the lid, supporting a male bust (reaching just below the pectoral muscles) in high relief.

(iv) and (v) Long sides (Pl. LVI). The illustration shows rather more than half of this side. Above and below is a thick border of cable pattern. Below this in the centre are two Ionic columns and a bust, replicas of those in (ii) and (iii). On each side of this central group are panels ornamented as follows: On top, straight wreath of laurel leaves arranged in threes, with berries. The leaves are pointing to the Gorgon mask (a replica of the type on the lid) placed in the centre of this panel. Above and below the frieze are borders of cable pattern. The main part of the side is divided into ten compartments, five on each side, bordered by lines of cable pattern. These show, from right to left: (1) In centre, bust of Minerva,³ to left, helmeted and crested, with curling locks, wearing the aegis. In each corner a pair of laurel leaves pointing towards the centre. (2) In centre, dolphin curling downwards to right and holding an ivy leaf in its mouth. In the upper right and lower left corners, bunches of three laurel leaves, pointing towards centre. (3) Same as 1. (4) Same as 2. (5) Same as 1.⁴

Date. Third or early fourth century A.D.

¹ The Syrian archivolt is discussed in *JHS*, 1930, p. 302. An early Roman representation occurs on the so-called 'Sword of Tiberius' (*B.M. Guide to Greek and Roman Life*, London, 1929, p. 99), a little later than A.D. 17. It occurs also on *terra-sigillata* pottery of Aco, a potter of the first century A.D. (Knorr, *Töpfer und Fabriken verzieter Terra Sigillata*, Stuttgart, 1919, p. 2, Fig. 2).

² A type occurring also on Nos. 4 and 5, on a coffin in New York (C. Alexander, *Bulletin of the Metropolitan Museum of Art*, New York, 1932, pp. 155-7, 2 Figs.) and on coffins in Constantinople (A. Müfid in *AAnz.*, 1932, cols. 387 ff., Figs. 5, 33, 35, 39, 44).

³ A helmeted head of Minerva, with twisted columns, wreaths, &c., occurs on a lead coffin in the Constantinople Museum, Müfid in *AAnz.*, 1932, col. 437, Fig. 42.

⁴ An interesting technical point arises in connexion with the palimpsest character of the two

LEAD COFFINS FROM PALESTINE. I

4. Found in 1928 in the quarries near the Nesher Cement Factory at Yajūr, south-east of Haifa, together with No. 5 and several clay coffins.

Measurements. Short sides 40×39 cm. Long side 173×37 cm.

Preservation. Both short sides and long side in several fragments.

Ornamentation. (i) and (ii) Short sides (Pl. LVI). Above, fish curving upwards, with round object (flower?) in its mouth. Below, tympanum with archivolt, the lower corners cut off. The cornice and archivolt have as moulding a straight wreath of pairs of laurel leaves, running in various directions. In lower corners ivy leaves as acroteria.

(iii) Long side (Pl. LVI). Below top, border of cable pattern surmounted with ivy leaves placed point upwards at 25 cm. distance from base to base. Below the border row of gables—replicas of those in (i) and (ii)—each having at its left a fish—same as in (i) and (ii)—curving up, and to its right the same fish curving down. Below, another border of cable pattern.

Date. Fourth century A.D.

5. Child's coffin, found with the preceding.

Preservation. Lid, both short sides, both long sides, with lower part broken away.

Measurements. Lid 108×40 cm. Short side 27×34 cm. Long sides 105×30 cm.

Ornamentation. (i) Lid (Pl. LVI), divided by two crossing lines of cable pattern into four narrow and two wide angles. The former contain each a double big ring near the top and a smaller single ring lower down. The wide angles show the double ring near the centre and two smaller rings on each side.

(ii) and (iii) Short sides (Pl. LVI). Tetrastyle temple supported by two Corinthian columns, with shafts fluted straight for two-thirds of their length and plain for the lower third. The two central columns are badly adjusted to their capitals. Above the columns is a gable identical in type with that in the preceding coffin.

(iv) and (v) Long side. Below top, a border of cable pattern. Below it five ivy leaves identical in type with those in No. 4, with long stalks, pointing upwards, at a distance of 12 cm. from base to base. Below, another border of cable pattern.

Date. As preceding.

crossing strips in Fig. 1, the lower strip being clearly visible below the upper. The same fact can be observed on other coffins, cf. Müfid in *AAnz.*, 1932, pp. 406 ff., Figs. 16, 23, 25. This effect was obtained by pressing the pattern of the strip deeply into the sand or loam matrix; this produced the top strip. Then again the same pattern was impressed lightly into the matrix at an angle to the former impression, thus producing the lower strip. This must have been done very carefully so as not to break the lines produced by the first impression. The lead was then cast into the resulting mould.

6. Found in the property of Yūsuf Eff. Sherīf of el Majdal, 1 km. north of Ni'ilya village,¹ in a masonry tomb excavated by Mr. J. Ory, Inspector of Antiquities, on behalf of the Department.

Preservation. Lid in fragments, short and long sides still adhering, but broken in their lower part.

Measurements. Lid fragments 62×42 , 37×10 , 46×33 cm.; short side 38×34 cm.; long side 183×30 cm.

Ornamentation. (i) Lid, decorated with vine trellis similar to that of the next coffin, with a straight laurel wreath as border (cf. Pl. LVII).

(ii) and (iii) Short sides (Pl. LVII). Four columns (parallel twisted shafts, Corinthian capitals, plain bases) support a pediment consisting of two tympana right and left, joined by an arch.² The whole is formed by thick lines of cable-pattern. The arch is divided into eight compartments by lines of cable pattern. In the tympana are bunches of grapes; on their tops are leaf-shaped acroteria. The arch is surmounted by a bearded head with long curling hair, wearing the Phrygian cap. Inside the arch is a Gorgon mask (protruding staring eyes, thick eyebrows and nose, curling hair, knot below chin). Below this, on a pedestal, Hermes,³ to front, right hand stretched out, left hand holding the caduceus (these details are better visible in the replicas of this statue on the long sides). He wears a chlamys over his left shoulder, ending in two round fibulae. Below the statue is a boar,⁴ running to left. In the intercolumnia to right and left is a winding vine, with grapes and leaves in alternate compartments. Below the columns is a row of beads; below that another vine, winding horizontally.

(iv) and (v) Long sides. Below the top is a frieze of pairs of animals (a lion passant on left, a boar running on right), opposed to each other in an 'heraldic' manner (Fig. 2). Above the lion and below the boar is a small plant resembling the Greek honeysuckle.⁵ Above and below the frieze is a line of cable-pattern. The main field is divided by columns into four compartments, with

¹ Palestine Exploration Fund map, sheet XX, sq. E v.

² The same construction (with its middle columns incised and a vine branch issuing from its top together with many other symbols) occurs on a third century A.D. tomb of a bishop of Nova Isaura (W. M. Ramsay in *JHS*, 1904, pp. 265 ff.). It is regarded there as a type traditional in Nova Isaura, and a possible prototype of the fourth century column sarcophagi.

³ Evidently Hermes Psychopompus (Roscher, s.v. 'Hermes', cols. 2361 and 2373 ff.; Altmann, pp. 19, 283). The placing of the statue in front of the temple as a means of identifying it was a favourite device of Roman sculptors of reliefs (Robert, *Archaeologische Hermeneutik*, Berlin, 1919, p. 75).

⁴ The boar is reproduced here apparently by contamination of the myth of Hermes Psychopompus with the Adonis (Thammuz) legend, another suitable subject for coffins.

⁵ Cf. the relief at Qasr el Banat, *Princeton Exped. Syria*, Leyden, 1920, Vol. 2 B., p. 220, Fig. 223.

LEAD COFFINS FROM PALESTINE. I

a winding vine at the extreme ends of the side. In the centre of each division stands a replica of the Hermes on the short side,¹ flanked by a lion on the left and the boar on the right, of the same types as in the frieze. In the corners of each division are rosettes, each formed by six hollow circles round a circle in the centre.

Date. Late third century A.D.²

7. Found in the same tomb with the preceding.

Preservation. Long sides complete and still adhering to the short sides. Lid complete, but slightly broken in several places.

Measurements. Lid 190×50 cm. from edge to edge. Short side 38×40 cm. Long side 162×32 cm.

Ornamentation. (i) Lid (Pl. LVII). Stylized vine-trellis with grapes, leaves, and tendrils crossing the cover in diagonal lines, in a manner similar to the crossing cable lines in Nos. 8-11 below.³ Convolutions of a vine form the border.

(ii) and (iii) Short sides (Pl. LVII). Vine trellis of the same character as the preceding, varied by a group of a fox eating grapes, with a hare looking on.⁴ This group is repeated three times. Along the edges are four rosettes of the same type as in No. 6.

(iv) and (v) Long sides (Pl. LVII). Vine trellis of the same type as on lid. Above a border formed by a straight laurel wreath made up by six bunches

¹ The shadow on the left of the statue which seems to be a spear held in its right hand marks the border of the panel inserted in the original pattern. The other border is visible on the other side of the statue. The two dots right and left seem to mark the places where the panel was attached to the pattern.

² The 'candle-stick' glass vase illustrated in Pl. LX was found with this and the next coffin and can belong either to the original burials or to a subsequent period. Similar vases are dated to the third and fourth centuries A.D. (C. C. Edgar, *Catalogue général, Graeco-Egyptian Glass*, Cairo, 1905, Pls. VII, VIII; see also p. 73).

³ A debased ornamentation of the same type occurs on a coffin of the late fourth century found at Kh. el Khasas near by (E. T. R. in *QDAP*, Vol. I, p. 36, Pl. XXIX; also *JHS*, 1930, Pl. XII, 3, p. 311 f.).

⁴ Hares in a vineyard are represented on *terra sigillata* of the first century A.D. (Oswald and Pryce, *Terra Sigillata*, Pl. XIX; Déchelette, *Les Vases céramiques ornés de la Gaule romaine*, Paris, 1904, Vol. II, p. 141, No. 948; Knorr, *Töpfer und Fabriken . . .* Pl. 39 R; id., *Die verzierten Terra Sigillata Gefäße von Canstatt*, Stuttgart, 1905, Pl. XII).

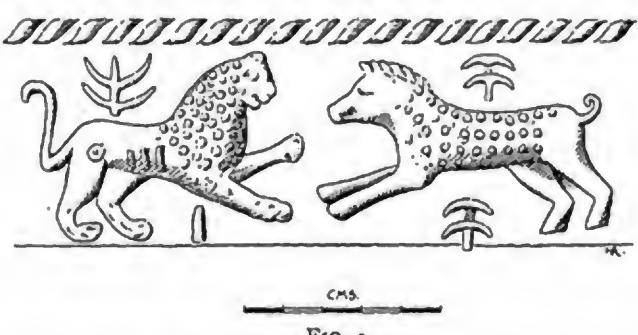


FIG. 2.

of three leaves (with berries), three on each side of a fillet. The leaves are plain and divided in the centre by a deep straight incision.

Date. Early fourth century A.D.

8. Found in one of four graves excavated at el 'Ézariyye (Bethany) in 1932 by Salim Eff. Husseini, Assistant Inspector of Antiquities, on behalf of the Department. A gold ear-ring and fragments of bone pins were found in this coffin.

Preservation. Complete, but slightly damaged at edges. The long and short sides still adhere.

Measurements. Lid 176×50 cm. from edge to edge, 1 cm. thick. Short side $45 \times 41\frac{1}{2}$ cm. Long side 180×35 cm.

Ornamentation. (i) Lid (Pl. LVIII). Cable lines crossing and recrossing divide the field into three lozenges, a triangle on each short side, and four triangles on each long side. The lozenges have in the centre a Gorgon mask in a loop.¹ The mask is repeated once above the loop and twice below it. In the corners touching the long sides is a panel



FIG. 3.

representing Paris (Fig. 3), dressed in a chlamys over his shoulder, a loin-cloth, and a Phrygian cap, seated below a tree on a rock and playing with his dog.² The triangles on the short sides show a replica of the Paris panel, flanked by bunches of grapes. In the triangles on the long side nearest to the corner the Gorgon mask in a loop occupies the centre, flanked by bunches of grapes. In the two central triangles on each side is a crouching lion on a pedestal, with two Gorgon masks on each side.

(ii) and (iii) Short sides (Pl. LVIII) and (iv) and (v) Long sides (Pl. LVIII). The same decorative elements are repeated in various combinations. The Gorgon type on the short side deserves notice (straight nose, narrow eye-slits and mouth, hair arranged in a row of curls over the forehead, crowned with a diadem, with a bulla below the chin).

Date. Middle third century A.D.

9. Found in Grave IV of the same cemetery.

Preservation. Complete, with small cracks in cover.

¹ As regards this loop see E. T. R. in *QDAP*, Vol. I, p. 36, Pl. XXX; also *JHS*, 1930, p. 310.

² This type of Paris is common (Reinach, *Répert. de la statuaire*, Vol. I, p. 101; Robert, *Die antiken Sarkophag-Reliefs*, Berlin, 1890, Vol. II, pp. 17–18). The rock represents Mount Ida. There is no special reason for representing Paris on coffins, and it is perhaps meant here to represent the similar type of Orpheus.

LEAD COFFINS FROM PALESTINE. I

Measurements. Lid 198×50 cm. Short side 44×46 cm. including projection at top.¹ Long side 183×36 cm.

Ornamentation. (i) Lid (Pl. LVIII). Two crossing lines of cable pattern divide the field into two lozenges, three triangles on each long side, a triangle and a pentagon on the short sides. The triangles have a bunch of grapes in the centre. The pentagon has a rectangular panel with an eagle displayed² (Fig. 4) (beak to right), with wings inverted, in front of a small temple *in antis*, all enclosed in a broad loop.³ This eagle panel (without the loop) is repeated in the lozenges.

(ii) and (iii) Short sides (Pl. LVIII). Field divided into four triangles by crossing lines of cable pattern. In the top triangle the eagle panel repeated. In the others are bunches of grapes.

(iv) and (v) Long sides (Pl. LVIII). An undulating line of cable pattern forms one wide and two narrow arches. Below each arch the eagle panel is repeated, flanked in the central arch by two bunches of grapes. In the spandrels are bunches of grapes.

Date. As preceding.

10. Pl. LIX. Lid of one of the four lead coffins found in masonry and cave tombs in the Y.M.C.A. sports ground, Jerusalem.⁴ It is given here as a specimen of the decoration.

Fragment of lid divided by two crossing cable lines into a lozenge, one triangle on the short side, and two triangles on the long sides. The lozenge is decorated by three panels of the eagle (cf. Fig. 4, eagle displayed in front of a small temple *in antis* with spiral columns) arranged in a line, with its head twice to right and once to left. Between the three panels are two groups of

¹ This projection served to fix the lid, in which corresponding openings were made.

² This is the Syrian funerary eagle, charged in Oriental symbolism with carrying the souls of the deceased to heaven, and adopted by the Romans (Cumont, *Revue historique des religions*, Vol. LXII, 1910, pp. 119–63; Cagnat-Chapot, *Manuel d'archéol. romaine*, Vol. I, p. 617; Dussaud in *Syria*, 1925, p. 204; Ronzevalle in *Mélanges de la Faculté Orientale, Univ. Saint-Joseph, Beyrouth*, 1912, pp. 117–78).

³ This difference in the decoration, marking the position of the head, is not common in the earlier lead coffins, but usual in the West, where a St. Andrew's cross marks the place of the head (Leclercq, *Manuel d'archéologie chrétienne*, Paris, 1917, Vol. II, p. 573).

⁴ See above, p. 72.



FIG. 4.

three loops each. In the upper and lower corners of the lozenge are framed panels representing two winged Cupids¹ carrying grapes. In the triangle at the short side the eagle panel is repeated, flanked by two loops. In the other triangles the Cupid panel is repeated, also flanked by loops.

On a short side of another coffin of these tombs are repeated the figure of Paris (Fig. 3) and a bunch of grapes in a loop, thus showing that coffins 8–10 are the almost contemporaneous products of one factory.

Date. Middle third century.²



FIG. 5.

lozenge are separated by three loops. In the triangles on the short side the Victory panel is shown, surrounded by three loops (on the right one loop is missing). In the other triangles the Cupid panel identical with the one in No. 10 is represented, flanked by two loops.

(ii) and (iii) Short sides. Divided by cable lines crossing diagonally into four triangles. The Victory panel, between two loops, is repeated vertically

¹ The type is probably copied from some vintage or Dionysiac scene. Cf. the Cupids on the Ashrafiye coffins (*Syria*, 1929, Pl. XLV), on lamps (S. Loeschke, *Lampen aus Vindonissa*, Zürich, 1919, Pl. V, 345–6) and tomb altars (Altmann, *Grabaltäre*, Chap. IX and pp. 257 ff.).

² A third-century date was assigned to a coffin from Ramallah (a product of the same factory) in *JHS*, 1930, p. 311, on internal evidence. This dating has now been confirmed by the find of coins of Julia Domna (empress A.D. 187–217) with this group of coffins, and a Roman *as* of the late second or early third century (see above, p. 73).

³ I have to thank the Director of the Syrian Orphanage for his kind permission to publish coffins Nos. 11–13, and the staff of the Orphanage for their help in recording them.

⁴ Winged victories crowning a man are represented on lead coffins now in the Constantinople Museum, Müfid in *AAnz.*, 1932, col. 409, Fig. 18.

⁵ Identical type in *JHS*, 1930, Pl. XII, 2.

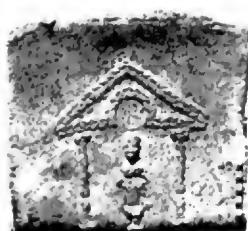


LEAD COFFINS FROM PALESTINE

1 (i) 2 (i)



PLATE LVI



3(iii)



3(iv)



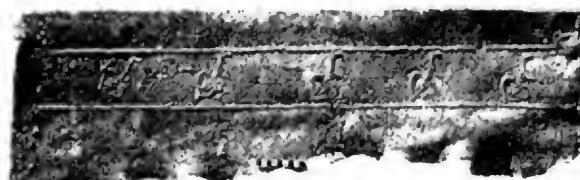
5(ii)



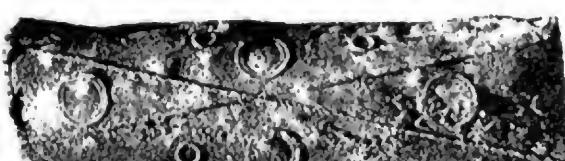
4(I)



4(III)



5(iv)



5(i)



6 (ii)



7 (ii)



6 (iv)

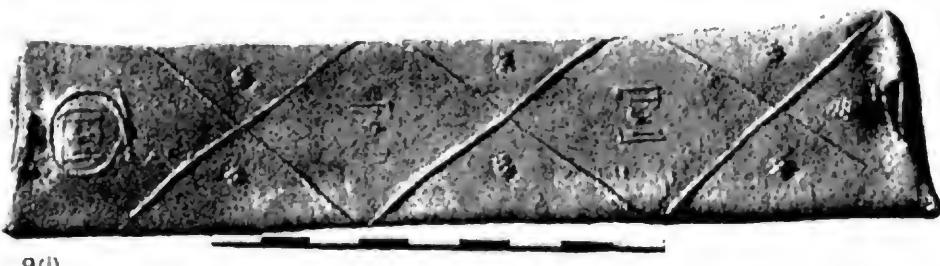
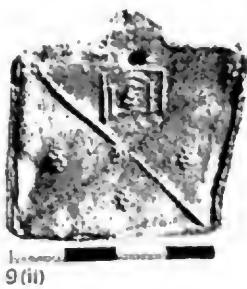


7 (i)



7 (iv)

PLATE LVIII



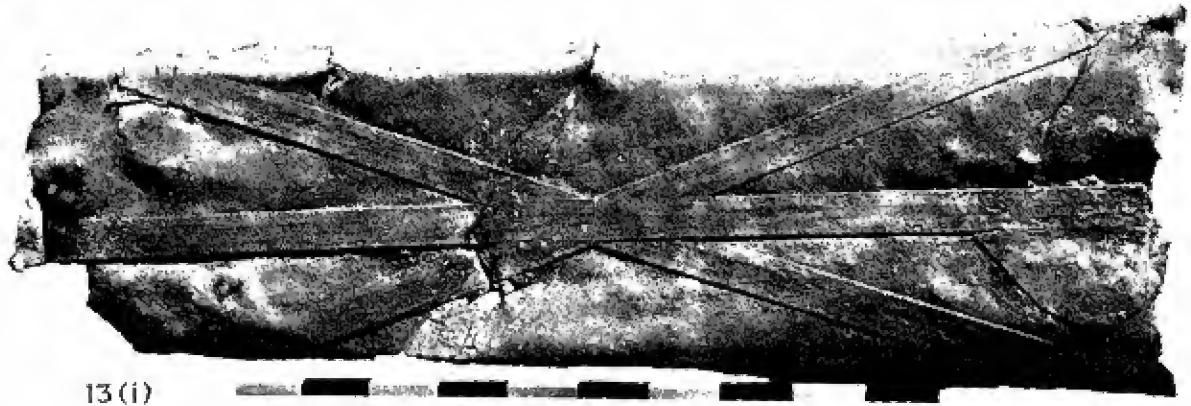
LEAD COFFINS FROM PALESTINE



10



11



13(i)



LEAD COFFINS FROM PALESTINE



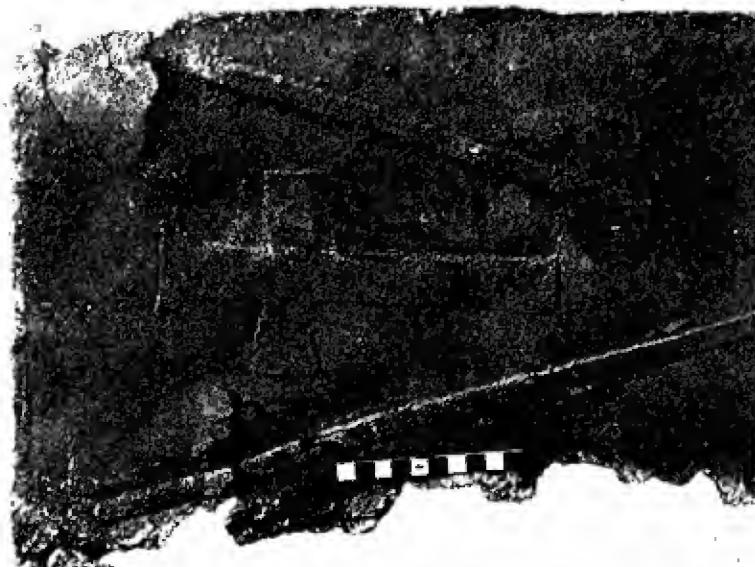
From 13



With 6, 7



From 13



13 (iii)

LEAD COFFINS FROM PALESTINE. I

in the top compartment; the Cupid panel, also between two loops, in the side compartments.

(iv) and (v) Long sides. Divided into compartments by crossing lines. In the compartments Cupid panels, flanked by loops.

Date. As preceding.

12. Found in the same tomb as the preceding. Only one long side (185×27 cm.) is preserved, in a very fragmentary state. It is decorated in a manner identical with the long side of the preceding coffin, but the die from which the Cupid panel was made was defective.

13. Found in 1910 in a tomb with six graves near the Syrian Orphanage. The following objects were found in this coffin: (1) Gold head-band (Pl. LX),¹ now fragmentary, bearing the impression of a Constantinian medal² (helmeted and crested female bust, wearing necklace, turned right). (2) Carved bone plaque (Pl. LX), fragmentary, representing a youth holding grapes.³ (3) Silver girdle clasp. (4) Fragment of carved bone plaque with spiral decoration.

Preservation. Lid with broken off edges. Short and long sides with lower part broken off. Short side bent on top.

Measurements. Lid 165×58 cm. Short side 36×36 cm. Long side (now) 67×23 cm.

Ornamentation. (i) Lid (Pl. LIX). Broad strips forming a monogram $\chi\tau$.

(ii) Short side (Pl. LIX). In field below triangular top two lines (2 cm. thick) crossing. On the vertical line a Latin cross.

(iii) Long side (part illustrated in Pl. LX). Plain lines (1 cm. thick) crossing and re-crossing form triangles and lozenges. In the triangles, Latin cross placed horizontally; in the lozenge, cross placed upright.

Date. Middle fourth century A.D.

(To be continued)

M. AVI-YONAH.

¹ Cf. the head-band of gold, with a medallion of Commodus, found in a tomb in the Crimea (Duruy, *History of Rome*, ed. Mahaffy, London, 1886, Vol. VI, p. 363), the bands found in the Ashrafiye and Kh. el Khasas coffins (Mouterde in *Syria*, 1929, Pl. XLV and 7HS, p. 311) and the gold bands from Jerusalem and Beit Jibrīn, the latter inscribed ΘΑΡΚΙ ΠΕΤΡΕ ΟΥΔΙC ΑΘΑΝΑΤΟC (E. Michon in *Syria*, III, pp. 214 ff.; W. Deonna, *ibid.*, IV, pp. 244-6).

² Cohen, *Description historique des médailles frappées sous l'Empire romain*, Paris, 1888, Vol. VII, p. 327.

³ Bone plaques of this kind are common in Egypt. The present example resembles statuettes assigned to the third to fourth century (Strzygowski, *Catalogue général du Musée du Caire*, *Koptische Kunst*, Vienna, 1904, pp. 182 ff.) and a bone plaque in the Metropolitan Museum, New York, assigned to the fourth (Peirce and Taylor, *L'Art byzantin*, Paris, 1932, Pl. 76 B).

A HOARD OF UMAYYAD DINARS FROM EL LAJJŪN

IN November, 1933, the Department of Antiquities received forty-one gold coins seized by the police authorities in Jenin.

They represent the fourth part of a hoard discovered by four prisoners engaged in digging up stones in the immediate neighbourhood of the Jail Labour Camp at el Lajjūn (Palestine Survey Topocadastral map, sheet 16–22). At the time of writing this report (10th December, 1933), neither the share of the other three partners nor the pot which contained the hoard had yet been found. All the forty-one coins belong to a well-known type of Umayyad dinars with dates but without indication of the mint. As Umayyad dinars have been better studied than any other class of Moslem coins, it is not astonishing that, with seven exceptions, the specimens forming this group have been described in the catalogues of the most important European and Oriental collections. On the contrary, it is rather unexpected to find a sixth of the group showing still unpublished variants.

In centre: لا إله إلا

الله وحده

لا شريك له

In centre: الله احد الله

الصمد لم يلد

ولم يولد

On margin, enclosed in a circle
of very close dots:

محمد رسول الله ارسله بالهدى ودين
الحق ليظهره على الدين كله

On margin, enclosed in a circle of
very close dots:

بسم الله ضرب هذا الدين سنة

No.	Year		Size ¹ in mm.	Weight ¹ in grams	
1.	78	في . . . ثمان وسبعين	19	4.25	
2.	80	في . . . ثمينين	19	4.24	الصند ²

¹ Fractions of millimetres and centigrams have been rounded off.

² I have looked in vain for a description of these seven coins in Tornberg, *Numi Cufici Regii Numophylacii Holmiensis*; Lane-Poole, *Catalogue of Oriental Coins in the British Museum*, Vol. I; *Additions to Vols. I–IV* of the above; Lavoix, *Catalogue des Monnaies musulmanes de la Bibliothèque Nationale*, Vol. I; Ismail Ghalib, *Catalogue of Ancient Moslem Coins* (Turkish edition); Nützel, *Katalog der orientalischen Münzen*, Erster Band, *Die Münzen der östlichen Chaliften*; Lane-Poole, *Catalogue of Arabic Coins in the Khedivial Library*.

HOARD OF UMAYYAD DINARS

No.	Year		Size in mm.	Weight in grams		
3.	83	ثلث وثمانين	20	4.25	dots	يولك
4.	84	اربع وثمانين	19	4.25	„	„
5.	86	ست وثمانين	20	4.25		
6.	86	ست وثمانين	19	4.22	dot	ضرب
7.	86	ست وثمانين	20	4.25		
8.	91	احدى وتسعين	19	4.24	dot	ضرب
9.	91	احدى وتسعين	19	4.24	dot	ضرب
10.	92	ثنتين وتسعين	19	4.21	„	ضرب
11.	94	اربع وتسعين	19	4.27		
12.	94	اربع وتسعين	20	4.28		
13.	95	خمس وتسعين	19	4.25		
14.	95	خمس وتسعين	20	4.24		
15.	96	ست وتسعين	20	4.24	dot	وتجده ^١
16.	96	ست وتسعين	20	4.25		
17.	97	سبع وتسعين	20	4.24		
18.	99	تسع وتسعين	20	4.19	dot	ضرب ^٢ الصمد
19.	100	مئة	20	4.25	dots	ضرب
20.	100	مئة	20	4.26	dot	ضرب
21.	101	احدى ومئة	20	4.24	„	ضرب
22.	101	احدى ومئة	20	4.15	„	ضرب
23.	101	احدى ومئة	20	4.23	dots	ضرب الله ^٣

¹ See note 2, p. 100.

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No.	Year		Size in mm.	Weight in grams		
24.	109	تسع وعشة	20	4.24	dot	الصمد ^١
25.	112	اثنتي عشرة وعشة	20	4.23	„	الصمد ^٢
26.	113	ثلاث عشرة وعشة	19	4.21		
27.	114	اربع عشرة وعشة	20	4.25		
28.	114	اربع عشرة وعشة	19	4.26		
29.	114	اربع عشرة وعشة	20	4.25		
30.	114	اربع عشرة وعشة	19	4.09		
31.	115	خمس عشرة وعشة	19	4.23	dot	الصمد ^١
32.	117	سبعين وعشة	20	4.27		
33.	118	ثمان عشرة وعشة	19	4.25		
34.	121	احدى وعشرين وعشة	19	4.24		
35.	121	احدى وعشرين وعشة	19	4.25		
36.	122	ثنتين وعشرين وعشة	20	4.25		
37.	122	ثنتين وعشرين وعشة	20	4.25		
38.	122	ثنتين وعشرين وعشة	19	4.26		
39.	124	اربع وعشرين وعشة	20	4.26		
40.	124	اربع وعشرين وعشة	20	4.26		
41.	125	خمس وعشرين وعشة	20	4.26		

¹ See note 2, p. 100.

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EVLIYA TSHELEBI'S TRAVELS IN PALESTINE

EVLIYA MEHMED ZILLI B. DERVISH (A.D. 1611/12-1679), better known as Evliya Tshelebi, travelled for 'over thirty years through seventeen countries'. Of the ten volumes of his travels, called *Seyāhat-nāmē*, eight have been published so far, and the first two translated.

He visited Palestine twice, the first time in 1059 A.H. (towards the end of A.D. 1649), and again in 1071 A.H. (A.D. 1670-1), when he continued his way to Mecca in order to perform his pilgrimage. He was a pious Moslem, anxious to recite his prayers at every site with which holy memories were connected, on the whole firmly believing in whatever his guides told him. It is the fact that he visited so many of these sites which makes his account particularly valuable to the archaeologist who seeks information about the monuments of the sixteenth and seventeenth centuries, and to the folk-lorist who collects legends and local interpretations of Qur'ānic stories.

The description given in the manuscript of the Topkapu Sarayi Library (Vol. IX, fols. 85-101) has formed the basis of the translation. It has been amplified by several passages taken from the third volume of the printed edition, describing either sites not visited by Evliyā Tshelebī during his second pilgrimage, or supplying additional details with regard to those mentioned *en route*.

THE SANJĀQ OF SAFAD, WHICH IS THE VILĀYET OF TABARISTĀN, i.e. THE PROVINCE OF KAN'ĀN

fol. 85^r
l. 35.

All chronicles mention these places as *Kan'ān*. To the south of it,¹ at a distance of two hours' walk, is the village of *Tirzāt*, comprising two hundred houses with vineyards and orchards (around). The climate is good. The inhabitants are sympathetic and 'well beloved' Moslems. There is the shrine of *Hesiān* (the son of *Ya'qūb*),² whose prophethood is, however, contested. Yet the chronicles mention that *Yahūda* and all sons of *Ya'qūb* are prophets.

¹ This refers obviously to *Ma'raka*, the last station mentioned. Evliya Tshelebi arrived at *Tirzāt* from the north-west (via *Qāsimiyya*, Tyre, and *Rās el-'Uyūn*).

² In Turkish *hazret-i Hesiān* and *hazret-i Ya'qūb*. The title *hadrat*, originally a prerogative of the Sultan, in our days given freely to anybody, was for a long time one of the titles given to holy men, especially in Turkish-speaking countries, cf. e.g. *hazret-i mevlānā Jelāl üd-din Rūmī*. It has been left untranslated, as an expression like *St. Hesiān*, the nearest in form and in meaning, seems inappropriate for a person venerated as a Moslem prophet. Cf. the similar expression *se'ādetleri*, usually translated by 'His Excellency', used for the Caliph 'Ali (*infra*, p. 106, l. 1).

Ya'qūb is of course the patriarch Jacob. *Hesiān b. Ya'qūb* does not appear in the regular manuals of Moslem hagiology. It is not impossible that he owes his existence to a confusion—on the part of Evliya or one of the latter's guides—with *Hoshea b. Beerī*, whose shrine to the west of *Safad* is well known.

This Hesiān and Ibn Yamīn¹ and Yahūdā are amongst those of them who descended to Yūsuf into Egypt to buy grain. He is considered to have been buried in this village under a high dome, which is venerated as a shrine.

The country-side² around this village is embellished with mulberry plantations and olive groves. But the inhabitants are true heretics, *rāfizîler*. I was their guest for one night.

fo. 85^r There is a mountain rising high into the sky. Climbing it we beheld the
 l. 40. 'White Sea',³ *bahr-i ebyaz*, the citadel of 'Akkā, the Pass of Nāqūra (*Nāqūra bōghāzī*), while from the East the plain of Ba'albak, Mount Lebanon, Qal'at ash-Shaqīf, and Qal'at Zabadāniyye were quite visible, the land looking like a piece of shot-silk stuff.⁴ When ascending the summit of that high mountain one hears the voices of the Cherubim. It is called Jabal Nātūr and is widely known. On this mountain all sorts of stones and trees are to be met with. Yet the sycamore does not grow on it, as this blessed tree is to be met with (only) in the coastal plains.

We passed the mountains and rocky stretches with the post in a southerly direction, and arrived at the shrine of Ṣayyāh b. Yākhūd (r. Yahūdā b. Ya'qūb).⁵ This Ṣayyāh has been called so by exaggeration, as he used to shout and cry loudly. He is one of the descendants of Ya'qūb. Holy books state that he was a prophet. His monument is a lofty dome. Yet it is furnished only with a rush mat. There are no lamps nor a keeper of the mausoleum. The villages in the vicinity of the shrine are all [those of] heretic

fo. 85^r Druzes. The accursed people of these mountains speak a different language.

l. 45. One may see from the post road different domes surrounding the shrine of Hesiān, at a distance of an arrow's or a bullet's range. All these shrines belong to Ya'qūb,⁶ Is-hāq, 'Isu, Ifrāin, and Yahūdā, his illustrious sons, bearing their written names. For this country is the Province of the Children of Israel.⁷ Here their prophets and their (= the prophets') sons are met with, and individual shrines have been built here as their monuments. They are all mentioned in their chronicles. Yet the humble (writer) has noted down only those saintly men and prophets (the shrines of) whom were near to our

fo. 85^r route and which he has visited himself. And although we have visited another

l. 1. twenty-eight shrines, gleaming with light, their names have not been taken down, being unknown to us. We met nobody whom we could ask about

¹ i.e. Benjamin.

² Lit. 'mountains and rocks', *dāgh dāsh*.

³ i.e. the Mediterranean.

⁴ With regard to this kind of textiles, cf. Karabaçek, *Namen*, s.v.

⁵ Palestine Exploration Fund Map, sheet I, Nc.: Neby Seiyāh.

⁶ *Hazret-i Ya'qūb*, but the following names without *hazret-i*.

⁷ With regard to place-names connected with the sons of Jacob, often found in Galilee, cf. Mayer, 'Satura Epigraphica Arabica II' (*QDAP*, Vol. II, pp. 128 ff.).

EVLIYA TSHELEBI'S TRAVELS IN PALESTINE

them. In fact, the Druze inhabitants of this country know from the times of their ancestors the sites where the prophets and their sons lie buried, as well as their individual names. Yet it is difficult to inquire (about them). At any rate it is difficult to get familiar with a set of rebellious people. Their language resembles Arabic, yet it is a different dialect, requiring an interpreter.¹ They would kill a Moslem for a piece of bread.

Thank God I have visited the thirty-seven prophets and sons of prophets under (!) the prophet Kan'an. I have recited a noble *Yā Sīn* Chapter (Qur'ān, fo. 85^v Sura xxxvi), as well as the *Fātiha*, i.e. the *sab' al-matāni* (Qur'ān, Sura i), for each of their holy souls, asking for their intercession and for succour from their sanctity (lit. 'spirituality', *rūhāniyyét*).^{1. 5.}

Thank God we passed the road again safe and sound and went for about one hour in a southerly direction.

THE SHRINE OF THE TREE OF OUR LORD 'ALI (may Allah ennoble his Face).

Beside the public road there stretches a vast meadow with a tree, which reaches with its top to the sky. Its trunk cannot be embraced by five men. It is an indescribably lovely tree, unequalled by either plane, poplar, or sycamore. Here, in this very place, when 'Alī (coming thither by the permission of the Apostle) (i.e. Muhammad) called the heroes who died peacefully, saying: 'O 'Anter', some of the heroes raised their heads from the dust (all of them having been buried in their full equipment) and said, 'Yes, O 'Alī.' 'Alī, on seeing them, took a club from the hand of one of them. It was a *nabbūt*, that is to say, a stick, which he thrust into the ground. By the order of Allah verdant leaves sprouted from that dry wood. Seeing this miracle of 'Alī, some of the heroes exclaimed, 'O 'Alī, I believe in Allah'. When 'Alī told them, 'Die by the order of Allah', they became dust again. That site is known as the 'Valley of 'Anter' ('Anter deresi').²

The lofty Tree of 'Alī which sprung up from the stick is still there. Now, even after one thousand and eighty years, it is good and shadowy like a young tree.³ When it grew, 'Alī tied up his mule Duldul to it, while his noble self

¹ The question of the Arabization of the Druzes is a vexed problem in the literature dealing with the subject. Evliya Tshelebi gives us no valuable terminal date.

² One may infer from l. 9 that in this case 'Anter does not refer to the knight errant, but is merely being used as a synonym of *hero*. Cf. the Arabic *al-farādiq al-ashrāf* 'the noble Fredericks' in the sense of 'the noble knights' (Ibn al-Furāt, MS. Vienna, fo. 2^v), an expression in which the name of the Emperor Frederick II became a symbol of chivalry.

³ The date of Evliya's second pilgrimage is 1071 A.H. 'Alī, born either 18 or 23 before the Hijra, is supposed to have performed this miracle at the age of 9 or 14, i.e. before he was a Moslem.

rested in its shadow. There is a stone, hollowed like a bowl, on the spot where he (*se'ādetlerī*) was lying down. Awaking from sleep, he wanted to renew his ablution. But finding no water, he dug up the ground with his blessed hands, and lo, living water gushed forth in the shadow of that high tree, whereupon he performed his ablution. Up to the present day this spring is called '*ain 'Alī* (the Spring of 'Alī). It is a limpid spring, resembling in its purity the eye of the crane.¹ Its liquid revives the (lit. 'life of the soul', *hayāt-i jāndir*) thirsty wanderer. The feet of Duldul made here an impression on a stone: the marks of them are still visible. Having seen and considered (it) we went south for an hour, passing through valleys and over hills.

DESCRIPTION OF 'AIN TIBNIN²

These are ten springs gushing forth in ten places. Each has its peculiar fo. 85^v taste, name, and speciality. A huge Caravanserai is built near by. Every year l. 20. in spring several thousands of people would flock to this site to stay here, bringing their tents and pavilions. It would be a high society, living and enjoying life there. According to one's ailment one would drink from each of these springs and recover. Each spring has been tried times and again.

First comes '*Ain-i Tibnīn* (the Spring of Tibnīn). It is good against bad stomach, as well as a weak and palpitating heart, and also against palsy. By the help of Allah any one would be cured who drinks from it on seven successive days.

'*Ain-i Rādim* (the Noisy Spring?) is effective against gout, dropsy, leprosy, and jaundice.

'*Ain-i Sarī*' (the Quick [flowing] Spring) is good against leprosy, baldness, and other skin troubles. It has been called so as it is a most quickly acting 'potion' (*sherbet*). Anybody using this drinking cure must guard himself very carefully, eat nourishing food, and protect himself against cold.

fo. 85^v l. 25. '*Ain-i Dilbiyye* (Spring of the Plane Tree?) gushes forth from the rock like a fountain to a height of about ten feet. Sheikh Mas'ūd is buried there under a huge dome. The rivulet flows beneath the shrine and disappears. The particular effect of this spring is that a man would get rid of his fever if he 'entered' it on three successive mornings. Yet a ritually unclean person would be lost in it. Any one who wants to drink from this spring would go to the source and implore, 'O Sheikh Mas'ūd, I am thirsty' (*yā sheikh Mas'ūd, 'atshāni!*¹). By the order of Allah the spring would then immediately overflow

¹ Turcism denoting the clarity of a liquid.

² Palestine Exploration Fund Map, sheet II, O c.

EVLIYĀ TSHELEBI'S TRAVELS IN PALESTINE

and the man would drink. Its water is delicious. As months wear into years such is its continuous nature of flowing. Some people would call the Spring *Mas'ūd 'aṭshāni*, after the Sheikh. It is a shrine with pleasant water.

'*Ain-i Khāṣṣ* (the Special Spring). A person drinking from this spring for forty consecutive days will get bright, radiant eyes. By Allah's order they ^{fo. 85*} will be endowed with such a brightness that he will be able to see the stars ^{l. 30.} in the sky in broad daylight. He will become generally healthy.

'*Ain-i Hayāt* (the Spring of Life) is effective against all sorts of illnesses affecting the brain, as well as against melancholy, haemorrhoids, and white morphew. It is generally very useful.

'*Ain-i Rūḥ* (the Spring of the Soul(?)). A person drinking from it on seven consecutive days will get rid of any boils or swelling in his body, as well as of mange and inflammation of the joints and other bodily defects. He will find power for his spirit by God's will.

'*Ain-i Hazret-i Ya'qūb* (the Spring of Jacob) on him be peace. After keeping abstinence for seven days, a person drinking from this source will have a body cleansed and purified from all sorts of ailments. Not the slightest pain or ache will be left in his body. God willing he will become a person of a joyous disposition.

'*Ain-i Nīzā* (the Spring of Women). A man drinking from it will become a real 'hero', and be perfectly sound, after observing abstinence for seven days. He will attain such a degree of bodily strength and virility that, should he have ten slave girls and would like to please them all, he could do so. It is a very fortifying and limpid spring.

'*Ain-i Dhirdhīb* (?) (the Spring of Dhirdīb). Anybody will get rid of his dullness who drinks from this spring for forty consecutive days, morning and evening. He will become a serene and clever person. His memory will improve to such an extent that he will instantly commit to memory all words heard from people; the meaning of those forgotten will be refreshed (lit. 'again in his mind', *khātiriné gelip*). Even a mediocre brain will remain clever (?). And that is all (*we-s-selām*).

Now, dear friends, know ye, that Allah has granted all these springs owing to a miracle of Ya'qūb. The reason was that his contemporaries did not believe in him in spite of their having witnessed several miracles of his. When he thereupon cursed them, they all fell ill. This illness lasted heavily on them (lit. 'on their spirit'). So they 'undertook' (*ta'ahhud*) to believe, telling him, 'Relieve us from this ailment and we shall believe'. Then Ya'qūb implored the Creator and his prayer was answered. A voice from the sky ^{fo. 85*} (*hātif*) ordered, 'O Ya'qūb, go with your ten sons to a certain plain. There ^{l. 40.}

each of your sons should dig a place. They (i.e. the sick people) should drink the water streaming therefrom'.

On receiving this order Ya'qūb and his sons at once repaired to this site of the Springs of Tibnīn. Each of them dug up a place, whereupon these springs gushed forth. Then the reliable Jibrā'il (*J. emīn*) descended from Allah and caused each spring to flow with two certain peculiarities, *viz.* knowledge and wisdom. All people began to drink and by the order of Allah they became as white (-skinned) as a girl. With one accord they exclaimed, 'There is no God but Allah, and Ya'qūb is the prophet of Allah'. They were honoured by embracing Islām. Their descendants are living in the neighbourhood of these springs, even until this very day. Any person afflicted with a disease comes to them, drinks from the springs according to their instructions, and regains health and vigour by a miracle of Allah's grace.

^{fo. 85^r} Because these springs were dug up by Ya'qūb for his sons (!) they were called
^{1. 45.} 'Uyūn-i Tibnīn, i.e. the Springs of the Sons of Adam. They are a mysterious creation of Allah. Some learned men coming here wrote and engraved on the (walls of the) rooms outside about their beneficial use.

Thank God this humble servant among others has drunk from them, with the hope to recover. I recited the Chapter of *Yā Sīn* (Qur'ān, Sura xxxvi) for the souls of Sheikh Mas'ūd 'Atshāni and Ya'qūb and continued my way.

The Castle of Tibnīn is in the vicinity of these springs of Tibnīn. In the year¹ this castle was built by the Children of Israel, who took refuge in it, because Bukht an-Naṣr (i.e. Nebuchadnezzar) was victorious. He came to Jerusalem, devastated and ruined it, and took this castle and burned its people.

^{fo. 86^r} ^{1. 1.} Then in the year¹ al-Malik az-Zāhir took it² from Spain (*Ishpānia*) and had it pulled down in several places, so that the unbelievers should not covet it again. At present no other building is there besides the 'House of Ibrāhīm (= Abraham), the Friend of Allah'.

As to the administrative point of view it is a district (*nāhiyé*) in the country (*ḥāk*) of Ṣafad. Some Beduin tribes come thither and pitch their tents, because of the (neighbourhood of the) 'House of Allah's Friend'. This felicitous 'House' is an ancient building of masonry. When Jibrā'il descended with the Books of the Minor Prophets (*suhuf*) to Ibrāhīm, the masonry wall split asunder, like a piece of cheese cut into two halves. It is a finely polished crack.

¹ Year not mentioned, nor space provided for in manuscript.

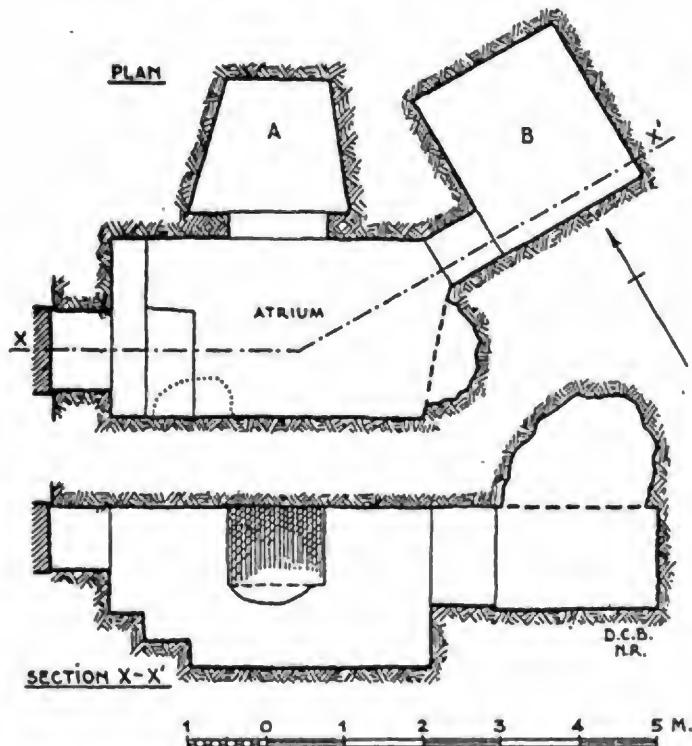
² Tibnīn was captured in 664 A.H.; cf. Nuwairi, s.a. (MS. Leyden, Or. 2).

ST. H. STEPHAN.
Annotated by L. A. MAYER.

AN EARLY IRON AGE TOMB AT EZ ZAHIRIYYE

WHILE a certain fellah (peasant) was levelling a small plot of land at Ez Zāhiriyeh, a village 22 km. from Hebron, on the Hebron-Beersheba road, the ground gave way under him and he fell into an ancient rock-cut tomb-cave. The discovery was reported to the Department of Antiquities and later the cave was excavated.

EARLY IRON AGE TOMB-CAVE
EZ ZAHIRIYYE.



The cave was irregularly cut in limestone rock and consisted of an atrium and two burial chambers (see plan and section). Originally, access (to the cave) was gained by a door in the north-west side, and a flight of three steps. The door was found blocked by large slabs of stone at the time of the excavation, clearing operations being carried on through the newly formed hole in the roof.

The continued action of water had decomposed the rock into flint globules and chalk, with the result that large sections of it had crumbled from the roof and disturbed the deposits in the atrium, as well as the burial chambers.

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The atrium contained only pottery (Pl. LXI, 1) and no bones.

Chamber A contained a few pots (Pl. LXII, 2) grouped mostly at the end farthest from the door. Human skeletons lay along the sides, but the chamber had been considerably disturbed by the fallen rock.

At the entrance of Chamber B there were several lamps and pots (Pl. LXI, 2) arranged as shown in Fig. 1. Under them, and all along the south and east sides of the chamber, disturbed and decomposed human bones were found. Near the middle of the west side, a burnished juglet figurine of Astarte

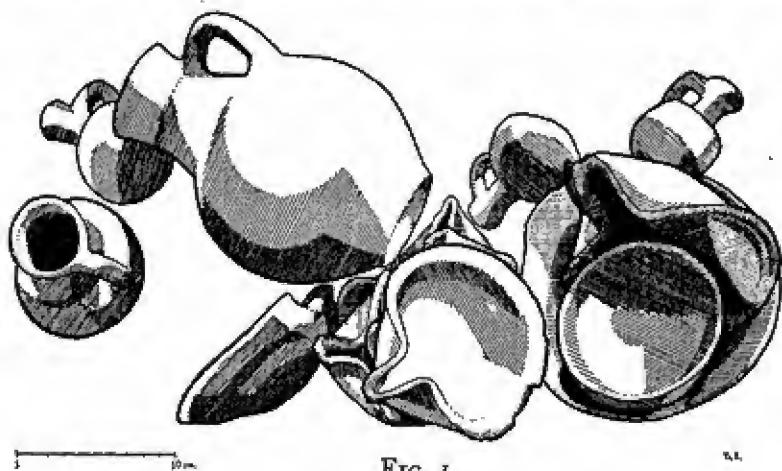


FIG. 1.

(Pl. LXIV, 1) lay upright against the wall. It is complete except for a small break in the rim. This important object may be compared to anthropomorphic pots found at 'Ain Shems and Beisān,¹ though no similar vessel in the Astarte form has been previously discovered. Near by, to the north, some pottery was found arranged in a row (Pl. LXII, 3). More pottery, including lamps, and four bronze anklets lay in front of the east wall (Pl. LXII, 2). Possibly the sections of the tibiae where the anklets were placed had crumbled to dust by the weight of stones falling from the roof. Fragments of bone occurred all over the chamber in appreciable quantities. Other pottery was found scattered over the whole floor of the cave (Pl. LXIII).

The pottery definitely belongs to the Early Iron Age; the first burials were probably made about 1000 B.C., but the tomb remained in use for some time during the Iron Age.²

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¹ Cf. *PEF Annual*, 1912-13, Pl. XLVIII; *The Museum Journal*, Vol. XX, (1929), p. 64.

² The ware and shapes of the pottery in Tomb I at 'Ain Shems closely resemble those found in Chamber B. Cf. *PEF Annual*, 1912-13, Pls. XXII and XXIV. The scarabs found in that tomb belong to the XXth-XXIInd Dynasties.



1. POTTERY FROM ATRIUM



2. POTTERY FROM ENTRANCE OF CHAMBER B

EARLY IRON AGE TOMB AT EZ ZAHIRIYYE



1. POTTERY FROM CHAMBER A

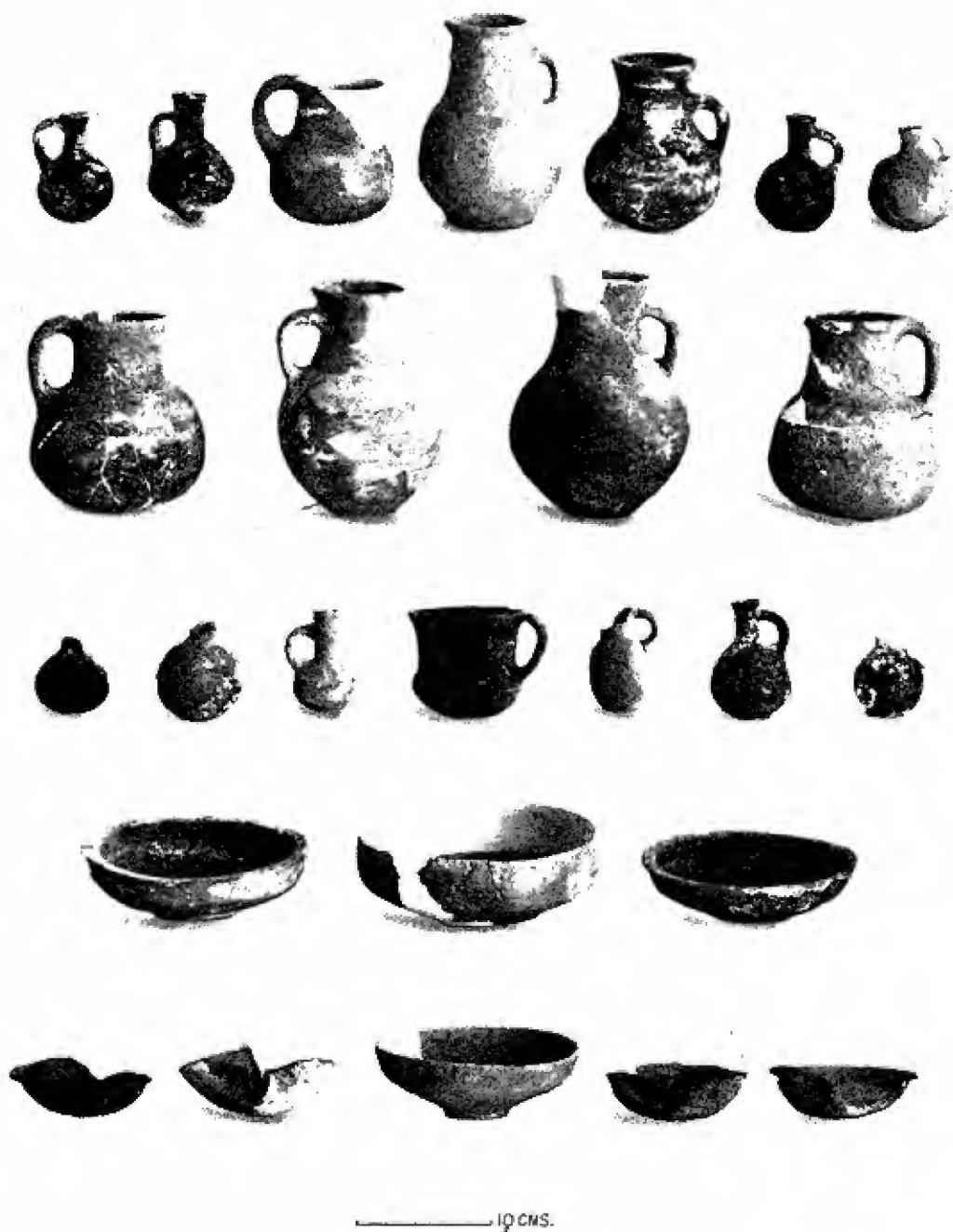


2. POTTERY ETC. IN FRONT OF E. WALL OF CHAMBER B



3. POTTERY FROM NW. CORNER OF CHAMBER B

EARLY IRON AGE TOMB AT EZ. ZĀHIRIYYE



POTTERY FROM CHAMBER B

EARLY IRON AGE TOMB AT EZ ZĀHIRIYYE



■ ■ ■

1. ASTARTE FIGURINE, CHAMBER B



.....

2. JAR, POTTERY FROM CHAMBER B

EARLY IRON AGE TOMB AT EZ ZĀHIRIYYE

NOTE ON A CHAPEL AND WINEPRESS AT 'AIN EL JEDIDE

'AIN EL JEDIDE is to-day a small spring rising in a fold in the hills close to el Jōra, a village lying $1\frac{1}{2}$ km. south-west of 'Ain Kārim (P.E.F. Survey Sheet XVII, L. t.). Close to the spring is a disused tank, lined with cement, from which a line or lines of earthenware piping once brought water to what appears to have been a small monastic establishment lying a few yards farther north. A plan of the remains of this establishment is reproduced on page 113.

The hill-side, which is now planted with vines and apricots, falls sharply away in terraces to the west and north. The western edge of the site is supported by a terrace wall 6 to 7 metres in height, of which the lower part, furnished with weep holes at intervals for drainage, appears to be ancient. It has a marked batter and is built in courses of large undressed stones levelled up with small rubble and builders' chips (Pl. LXV, 1). The collapse and subsequent rebuilding of this wall have resulted in the loss of the western edge of the plan. On the other hand, the eastern part of the site is partially obliterated by large masses of soft rock fallen from the overhanging slopes.

In their present state the remains consist in a small courtyard bounded on the north by two rectangular rooms divided by a passage; on the west by a long gallery of which only a part remains; on the east by a wall, beyond which excavation was impracticable; and on the south by a small chapel and ante-room. The courtyard is paved in the centre with white mosaic of peculiarly coarse quality, each cube being about 3 cm. square. This pavement is bounded on the north and west by a broken line of irregular stone slabs, suggesting the existence of light colonnades. Beyond this were traces of stone paving. The southern edge of the mosaic was indeterminate, but a fragment found within the chapel showed that it passed originally beyond the present limit of the courtyard, and was then curtailed by a reorganization of the buildings and the erection of the present chapel, the secondary character of which is confirmed by its awkward insertion in the plan. Below the court is a rectangular barrel-vaulted cistern built of limestone ashlar. Its extent to the west could not be determined. The axis corresponds to, and perhaps dictated, that of the chapel.

Immediately outside the north door of the chapel a broken panel of rather

finer mosaic than the rest of the pavement contains the following fragmentary inscription (Pl. LXV, 2):

ὑπὲρ σωτηρίας καὶ ἀντι[λήψεως]
 [τῶ]ν δσίων πατέρων ἡμῶν α[
 []νίου τῶν πρεσ[βυτέρ]ων κ[αὶ]
 [Διακ]όνου καὶ ὅν [γινώσκει ὁ κύριος]
 [τὰ ὄνόματ]α ἐψιφώθ[η]

The names of the donors (anonymous if the restoration of line 4 is correct) and of the other persons mentioned in the prayer are lost, together with the date if it was recorded. The mutilated word at the end of the first line may be restored to ἀντιλήψεως or ἀντιλήμψεως,¹ probably the last on the line, bringing the length of the panel to about 375 cm. If this was on the central axis of the court, the total width of the floor would have been rather more than 7 metres. The conjectural restoration of the fourth and beginning of the fifth lines is to some extent supported by remains of the letters ΟΚΥ among fragments collected. Part of the initial Δ of Διακόνου was in position when the mosaic was first found. The inscription must clearly be dated late in the Byzantine period. In point of style and lettering it closely resembles an inscription in the floor of Khirbet Mukhayyat, near Mādeba.² A second parallel is the recently published inscription from the floor of the Chapel of the Theotokos on Mount Nebo, where the contiguous and contemporary baptistery is dated by an inscription to the year 597.³

The form of the Ν on our inscription is not found on the other two, but in most details the lettering is the same. For the Α compare the last two lines of the inscription at Khirbet Mukhayyat.

The chapel, F, is entered from the courtyard by a narrow doorway at its north-west corner. It is a rectangular chamber not 5 metres long. A step 20 cm. high, and barely 1 metre from the east wall, marks off a sort of sanctuary. In the eastern wall are three recesses; a semicircular niche in the centre, with a roughly rectangular cupboard on either side. The height of these from the floor is 85 cm. The south wall of the chapel stands to a height of 192 cm., and the top course may represent the springing of a barrel vault. At the centre and at the west end of this course are shallow recesses which appear to have taken the ends of tie-beams.

¹ For the double phrase, ὑπὲρ σωτηρίας καὶ ἀντιλή(μ)ψεως compare a mosaic at Battir of the late sixth or seventh century, *Revue Biblique*, 1910, p. 257. It occurs also in a dated inscription of the fourth century at Mādeba, *Revue Biblique*, 1892, p. 642.

² Described and discussed by R. P. Lemaire in *Revue Biblique*, 1934, pp. 385–401, Pls. XXIV–XXVII. The mosaic belongs, in all probability, to the first quarter of the seventh century A.D.

³ S. Saller in *Revue Biblique*, 1934, pp. 120–7, Pls. VI–X.

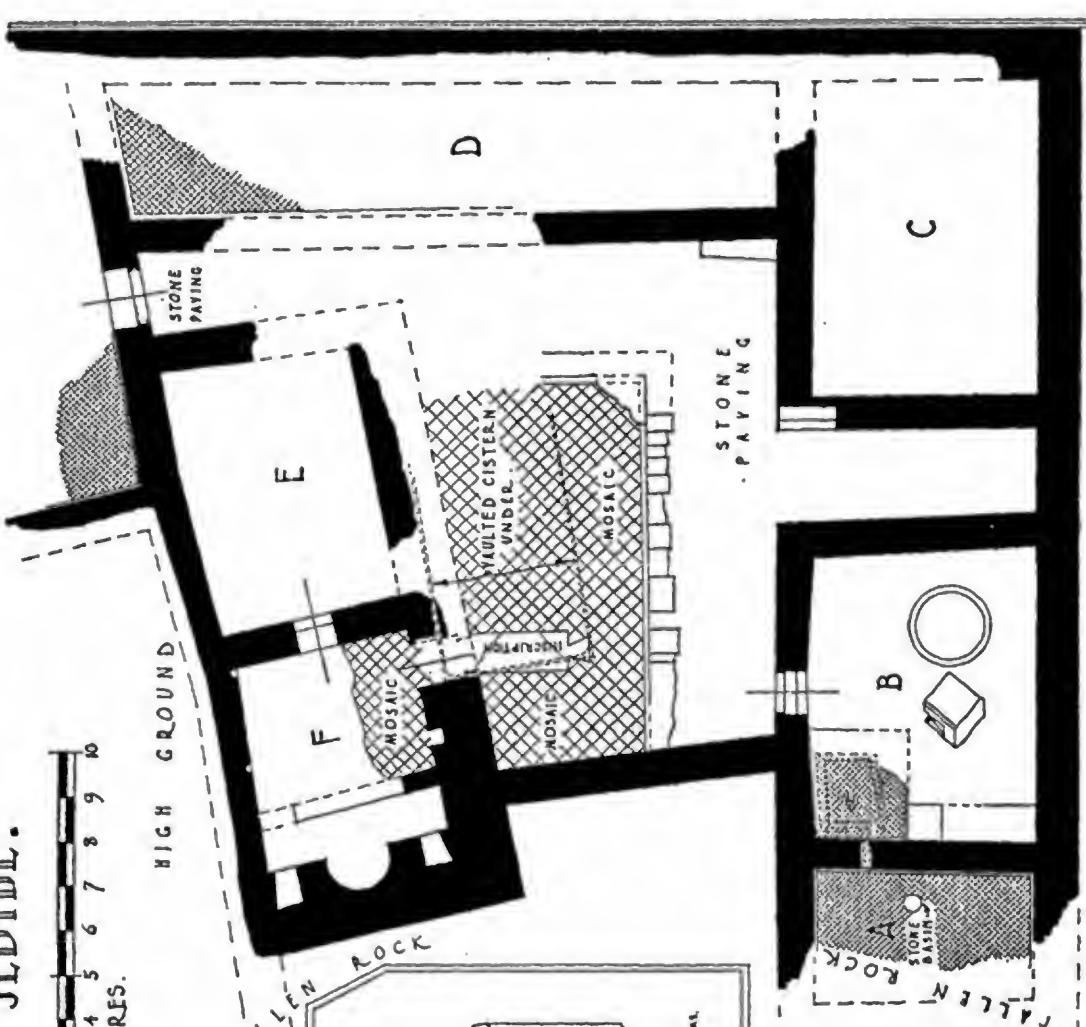
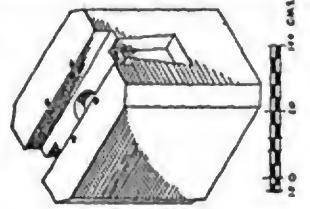
AIN EL JEDIDE.

SCALE OF METRES.
0 1 2 3 4 5 6 7 8 9 10

HIGH GROUND

FALLEN ROCK

ISOMETRIC DETAIL
OF STONE PRESS.



E.M.H.
EX OCT. 1935.

R. W. HAMILTON

A door in the west end of the chapel communicated with an unpaved chamber, E, of which the remaining vestiges give no indication of a second entrance.

Outside the antechamber, to the west, a doorway gives access from the courtyard to an area, also paved with coarse mosaic, that lay outside the limits of the excavation.

At the north side of the court the original plan does not appear to have been disturbed. The easternmost of the rooms here bounding the courtyard was divided into two compartments, A and B, and contained a wine-making installation. Room A, of which the floor is about 60 cm. higher than that of B, has a fragmentary white mosaic pavement. A rough stone basin was found on the floor as well as the jug, No. 9 on Pl. LXVII, and other pottery fragments. An earthenware pipe passing through the west wall of the room at the floor level discharged into a masonry vat in the south-east corner of B. This vat is 155 cm. in depth; the rim and bottom, which contains a sump, are lined with mosaic. The remainder of the east wall of B is occupied by a bench 40 cm. high. On the floor of the room stands a cylindrical stone table, 65 cm. high and 185 cm. in diameter. The upper surface is hollowed out to a depth of 25 cm. Beside this table was found the weight-stone of which an isometric drawing is shown with the plan, p. 113. Pl. LXV, 3, is a view of the room, looking east.

In the process of extracting the oil from olives there are two stages; first the grinding of the fruit, then compression of the pulp. In dealing with grapes the first operation is unnecessary. The apparatus in room B has to do with pressing only and belongs to what in Latin was known as *torcular* or *torcolum*, in Greek πιεστήρ.¹ No grinding installation has been found on the site, and it may be inferred perhaps that the production was of wine only. In room A, a part of the vine crop was simply trodden: the juice passing through the wall was collected in the vat. In B the press produced the same effect more economically, or perhaps served to squeeze the last drops from the trodden pulp.² The method employed is precisely illustrated by an oil-press recently seen in use in Kalymnos and described in the *Journal of Hellenic Studies* of 1898.³ The grapes were placed in bags upon the hollowed upper surface of the table stone. Across them passed a wooden beam, one end of which was attached to a fulcrum, probably by insertion into a hole in the wall of the room.

¹ Daremburg, Saglio, and Pottier, *Dictionnaire des antiquités grecques et romaines*, Vol. VII, pp. 162 ff. Olea, oleum. For an ancient account of a winepress cf. Nix-Schmidt, *Heronis Alexandrini opera*, Vol. II, fasc. 1, fig. 57.

² The simultaneous use of both operations is suggested in the mosaic at Kh. Mukhayyat by a medallion showing two men treading grapes with a press screw in the background (Plate LXVI, 3).

³ W. R. Paton and J. L. Myres: *JHS*, Vol. XVIII, p. 210.

CHAPEL AND WINEPRESS, 'AIN EL JEDIDE

Through the other end of the beam passed a vertical screw of which the lower end was let into the circular hole in the top of the weight stone, and held there by means of dove-tailed grooves in the sides. When the screw was tightened the first effect was to depress the beam on to the grape bundles; an increase of pressure lifted the stone bodily off the ground and brought its full weight to bear upon the grapes through the leverage of the beam.

Modern examples of this form of press exist in many Palestinian villages. A photograph of one in Silwān, now abandoned, is shown on Pl. LXVI, 1. The thick end of the beam is lodged in the back of a deep recess at the right-hand side of the picture. The baskets are piled in a cemented well in the

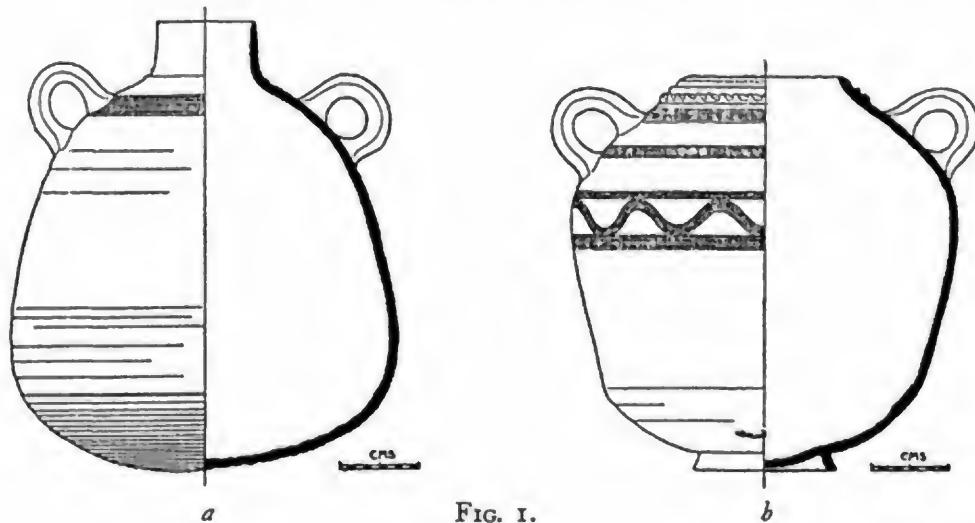


FIG. I.

front part of the recess; immediately beside them is a pit in the floor to receive the oil. The weight stone is comparatively small, and furnished with a straight groove down the centre of two opposite sides. The central hole for the reception of the screw passes right through the stone. The left-hand end of the beam is forked and mortised for attachment to the cross-piece seen in position on the screw. Pl. LXVI, 2 shows a similar installation at Beit Jibrīn, with a grindstone in the background. The weight is buried in a hole dug in the floor to receive it. The fulcrum end of the beam enters a deep slot in the wall, where it is kept in position by a cross-bar.

On Pls. LXVII and LXVIII is seen a selection from the large quantities of mostly broken pottery that were found on the site. Of these, Nos. 5, 6, and 7, Pl. LXVII, were lying on the bench at the east side of the press-room; the spouted and pinched-lip jugs in the south-west corner of the same room:

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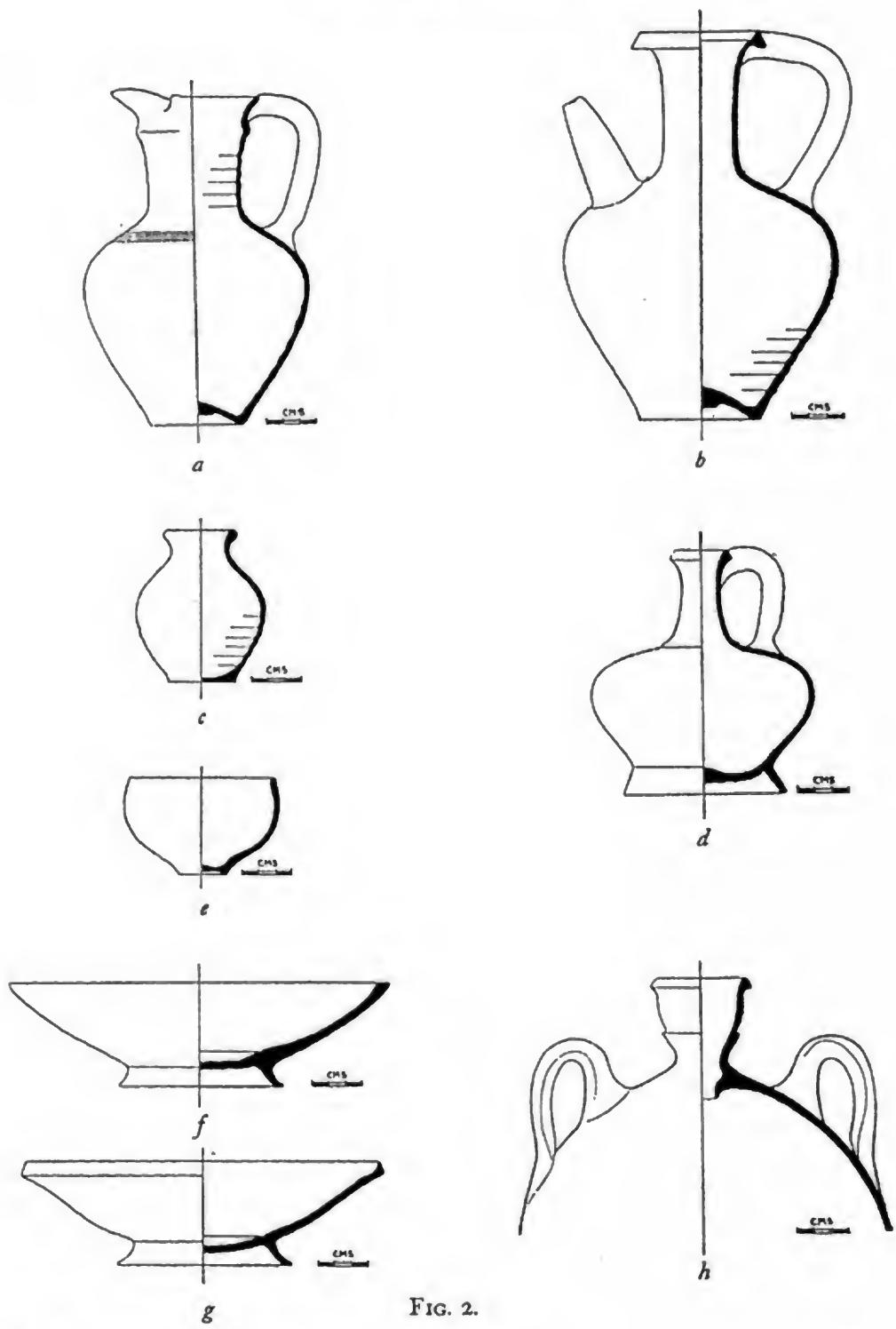


FIG. 2.



1. TERRACE WALL, WEST OF THE SITE



2. THE MOSAIC INSCRIPTION



3. ROOM B, LOOKING EAST
CHAPEL AND PRESS AT 'AIN EL JEDIDE



1. ABANDONED PRESS AT SILWĀN



2. OLIVE PRESS AT BEIT JIBRIN



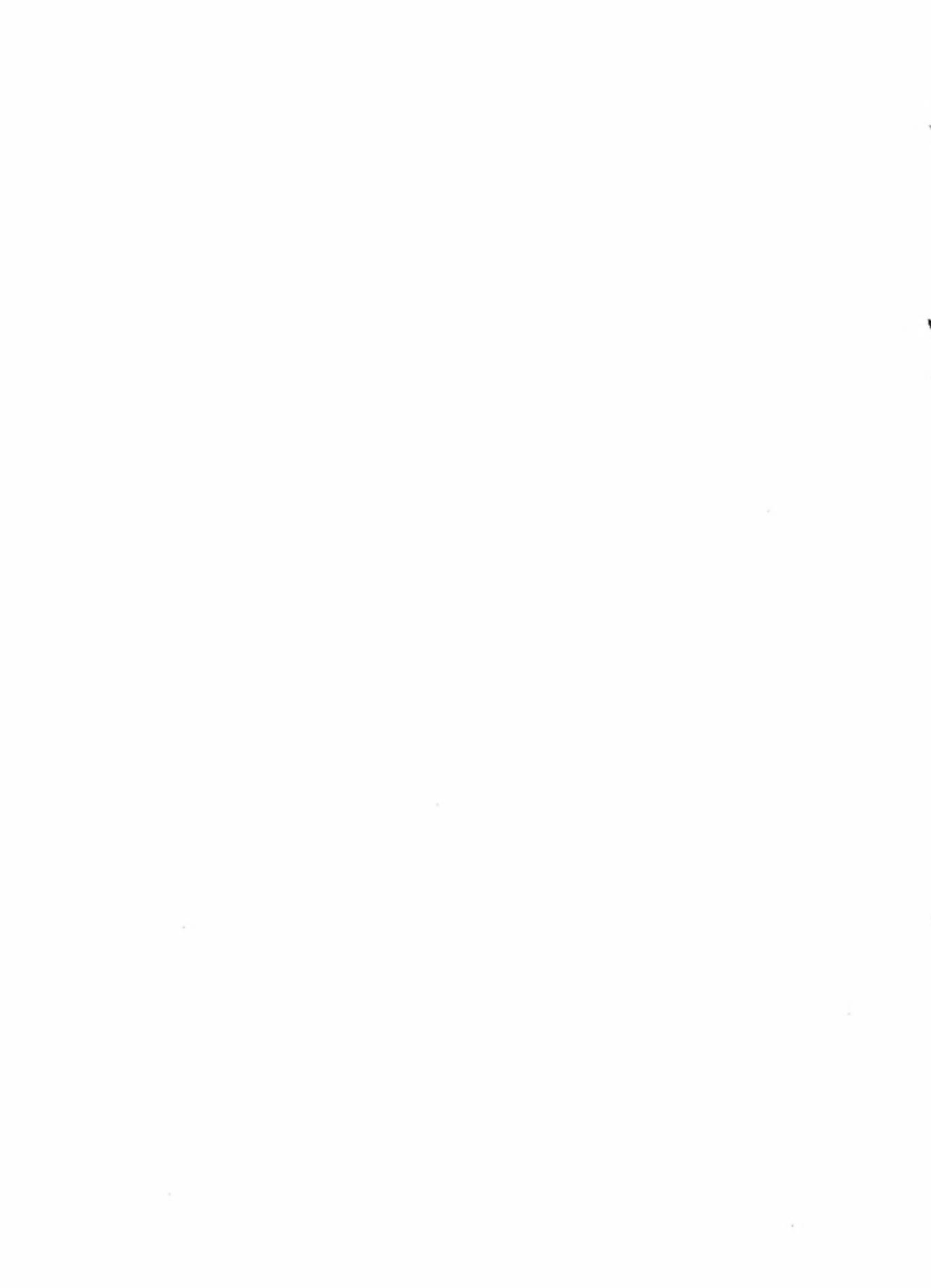
3. MOSAIC AT KH. MUKHAYYAT, DETAIL

CHAPEL AND PRESS AT 'AIN EL JEDIDE



CHAPEL AND PRESS AT 'AIN EL JEDIDE

1 = Fig. 2 *a*; 3 = Fig. 2 *b*; 5 = Fig. 2 *g*; 7 = Fig. 2 *f*; 8 = Fig. 2 *c*; 9 = Fig. 2 *d*; 11 = Fig. 2 *e*.





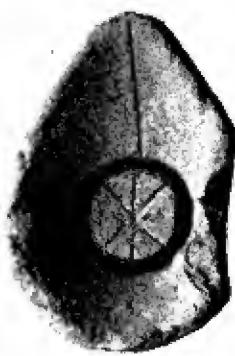
13

14

CMS



15



16

CMS

CHAPEL AND PRESS AT 'AIN EL JEDIDE

13 = Fig. 1 a; 14 = Fig. 1 b.

CHAPEL AND WINEPRESS, 'AIN EL JEDIDE

No. 9 in room A. Of the jars, Pl. LXVIII, No. 13 stood at the north end of D, the other on the stone pavement west of E. The lamp fragment on Pl. LXVIII, No. 12, was found near the surface beside the table stone. On Pl. LXVIII, No. 15 is an inscribed limestone fragment from the press-room, and No. 16 the lower half of a lamp mould, also in limestone.

The pottery is mostly of one quality, a pale pinkish buff ware of fairly fine texture and evenly baked. Fragments of larger pots were found, some with wavy combed decoration, others with bands of clay appliqué as on Pl. LXVIII, No. 14. Line drawings of the commonest types of pottery are reproduced in Figs. 1 and 2.

The only coin found on the site, lying high up in the debris filling room C, was a late Omayyad bronze coin, of the eighth century A.D.

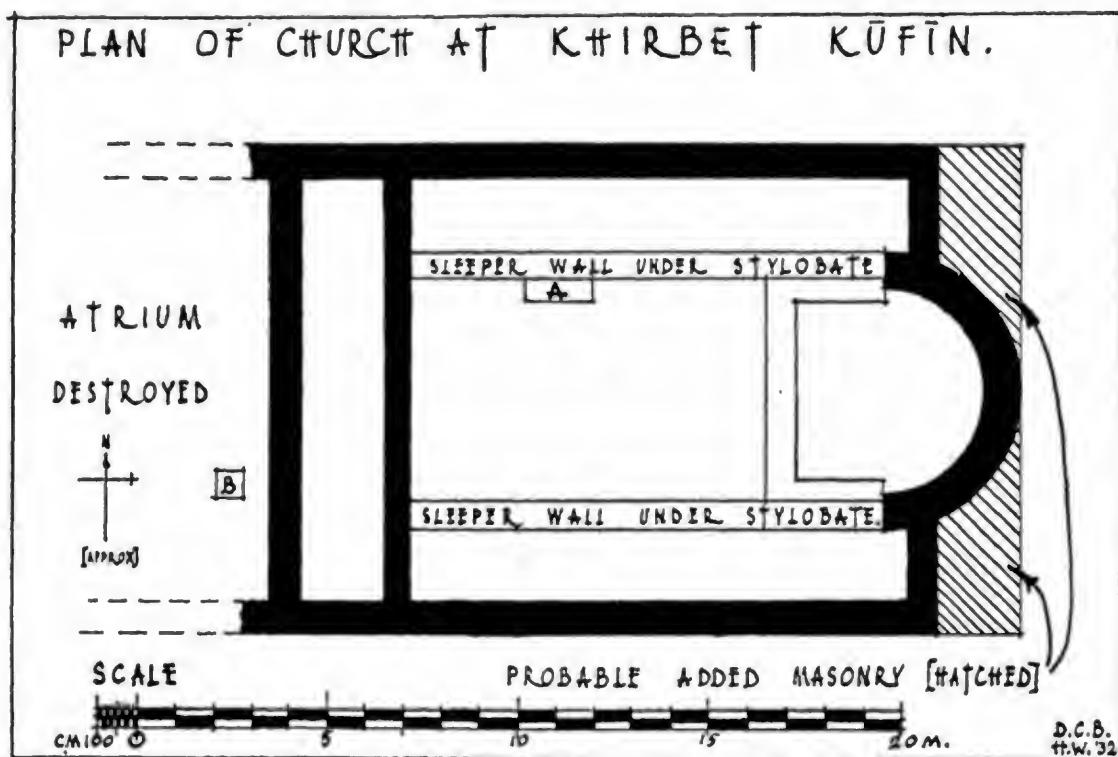
R. W. HAMILTON.

RECENT DISCOVERIES OF BYZANTINE REMAINS IN PALESTINE

1. *A Church at Khirbet Kūfīn*

IN September 1931, the writer, while on tour, noticed that old foundations were being removed near Khirbet Kūfīn, an ancient ruin east of Beit Ummar village, 11 km. north of Hebron. The site was excavated during the following days.

It consists of a basilica composed of a nave and two aisles, with a narthex and



atrium at the west end (Plan). All the walls had been destroyed to below floor level, yet it was possible to reconstruct the plan from the existing foundations.

The atrium was mostly destroyed, as the present motor-car road runs over it. It contained a cistern at the place marked B on plan. About the middle of the nave, at the point marked A, was a rectangular cavity built of flagstones. The nave was separated from the apse by an intrusive wall, built probably in the place formerly occupied by the chancel step, at a time when the church

BYZANTINE REMAINS IN PALESTINE

ceased to be used as a church, but was used as a dwelling-place. The nave was separated from the lateral aisles by foundations which probably supported a stylobate. These foundations were built of dressed stones and rubble, while the other walls of the basilica were built of dressed stones only.

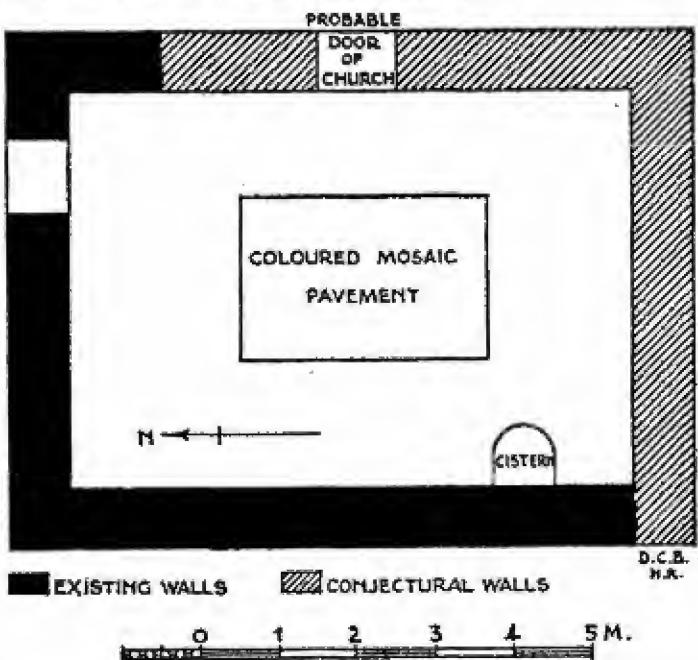
Additional masonry (hatched on plan) appears to have been constructed at the north-east and south-east corners for strengthening the wall of the apse.

At the upper edge of the second course of the apse there was a rebate, probably indicating the floor level.

There were not sufficient data by which the church could be dated precisely, but from the ribbed Byzantine potsherds found a general date between the fourth and sixth centuries can be given.

2. *A Mosaic Pavement at Beit Nattif*

MOSAIC PAVEMENT AT BEIT NATTIF, NEAR WELI OF SHEIKH 'ABDALLAH.

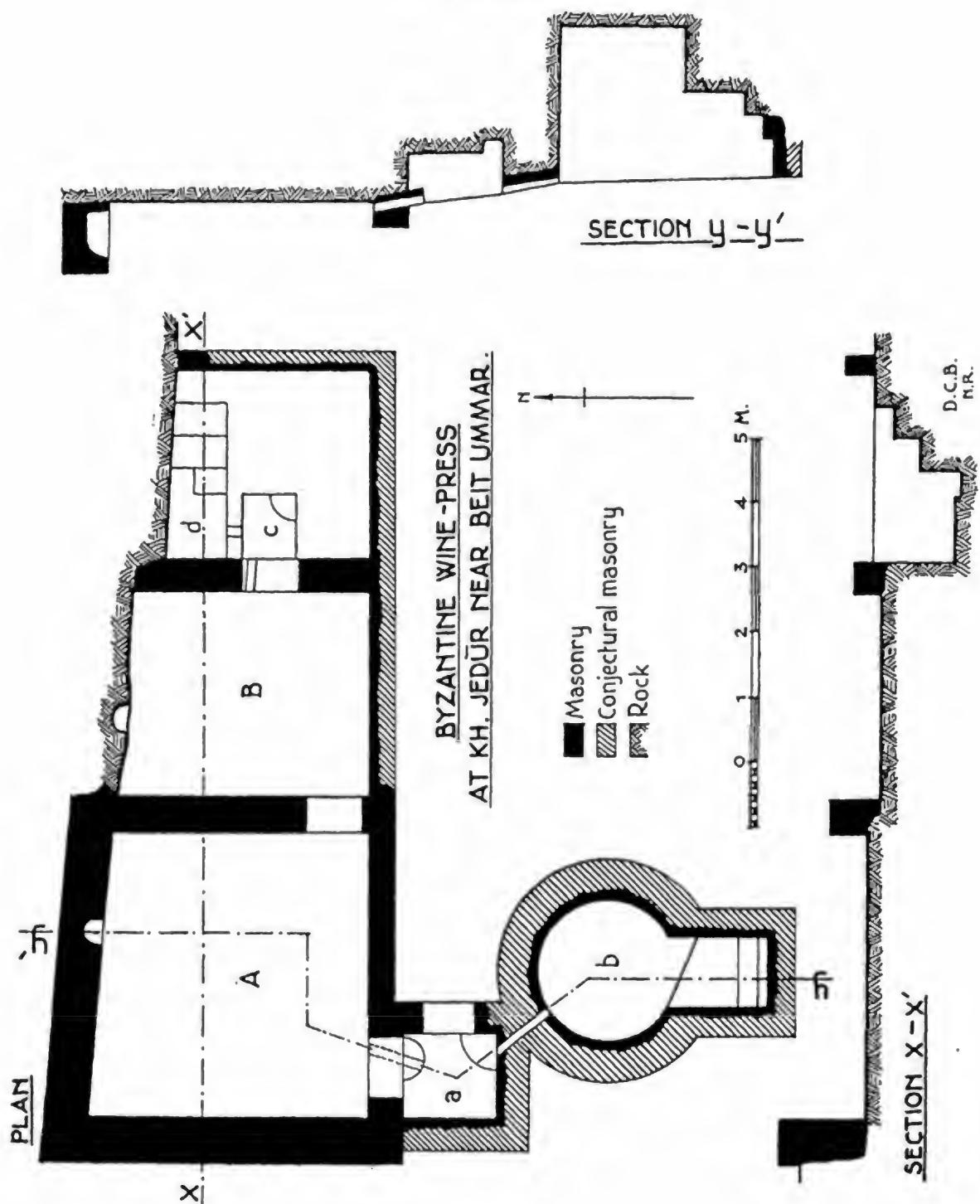


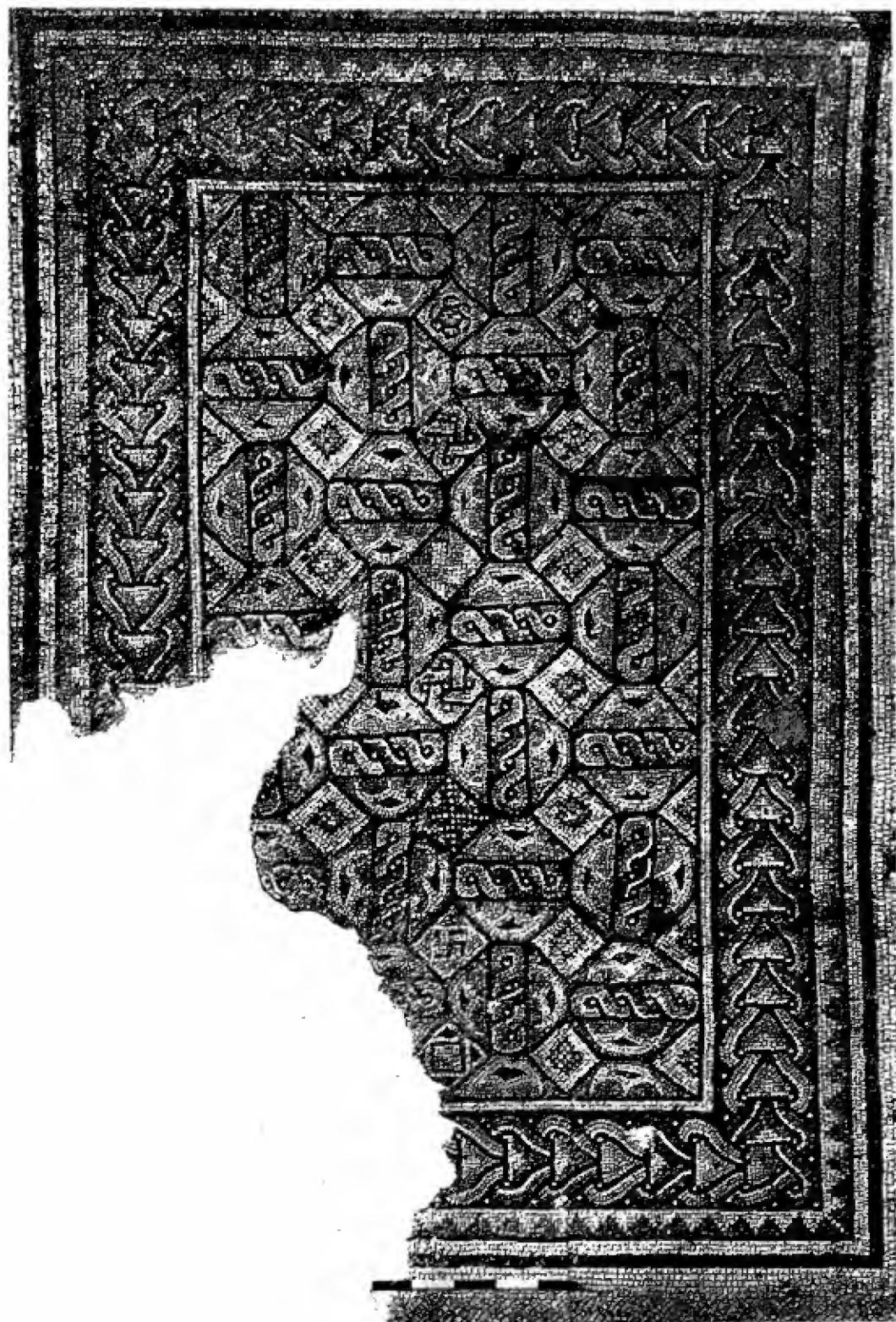
In October 1933 an area containing a mosaic pavement was discovered at Beit Nattif, and was subsequently excavated by this Department.

It contained the remains of three walls of a rectangular chamber, enclosing a mosaic pavement, with a door in the north wall (cf. plan).

The mosaic pavement consisted of a white surround; a border including rows

D. C. BARAKI





MOSAIC PAVEMENT, BEIT NATTIF



1. PRESS A, NICHE IN N. WALL



2. PRESS A, SHOWING TANK (a) WITH CHANNEL LEADING FROM THE PRESS



3. PRESS A, SHOWING TANKS (a) and (b)

A WINE-PRESS AT KH. JEDŪR



BYZANTINE REMAINS IN PALESTINE

of black tesserae followed by a row of red triangles and a guilloche pattern in black, red, grey, brown, and white; and a field containing octagons and squares enclosing Amazon shields and other geometric patterns (Pl. LXIX) in the same colours as the border.¹

A well of Sheikh 'Abdallah stands near the site, and it is a well-known characteristic of Palestinian holy places that their sanctity endures throughout all ages.

Basing our argument on this fact, we may safely assume that the site was once occupied by a church, and the area excavated answers to the description of a narthex.

The mosaic pavement is of a type usually attributed to the fifth or sixth century A.D.

3. *A Winepress at Khirbet Jedūr, near Beit Ummar*

In November 1933, while a landlord was cultivating a field belonging to him near Kh. Jedūr, an ancient site, west of Beit Ummar, he discovered some ancient pits, and reported the discovery to this Department, which excavated the surrounding area.

The site consists of two winepresses communicating by a door (cf. plan and sections).

Press A is composed of a large roughly square chamber, paved with plaster known locally as *madde*. In its north wall there is a small niche (Pl. LXX, 1). The floor slopes towards the south-west corner, where a channel, under the door step, leads into a small tank (marked *a* on plan) outside the chamber (Pl. LXX, 2). This tank contains a sump at its south-east corner for collecting the dregs, and communicates with a larger tank (Pl. LXX, 3, marked *b* on plan) by a second channel. Access to the latter is gained by a flight of steps at its south end.

Press B is similar in arrangement to Press A, except in details of plan (*q.v.*). However, the remains of the wall enclosing the two tanks of Press B are extant.

The two presses are partly cut in the rock and partly built (cf. plan). The masonry is very rough and the whole is plastered over to give a smooth surface.

The potsherds found on the site are ribbed and attributed to the Byzantine period. There are no other criteria for dating the site.

D. C. BARAKI.

¹ These patterns are classified in the tables of mosaic patterns published in this *Quarterly*, Vol. II, pp. 138–41 as: *A* 6 in *A* 2, *B* 12, diamonds, *B* 2, *I* 4, *I* 14.

EXCAVATIONS AT PILGRIMS' CASTLE, 'ATLIT (1931-2)

An Unfinished Church in the Suburb

A PART of the autumn season of 1931 and spring season of 1932 was devoted to clearing a small church situated in the walled town adjoining the castle. Although never finished and now mostly ruined, it is important as one of the very few examples of Crusader church-building of the thirteenth century that survive in either Palestine or Syria. It closely resembles a number of the still existing churches that were subsequently built in Cyprus, where the development of the Latin colonies went on after the opposite sea-board had been lost; and it goes to show that in Cyprus close parallels may be found for the equally numerous churches, monastic and parochial, which formerly existed in Acre and the other seaport towns that were still in Crusader hands during the thirteenth century.

I. *Excavation of the Church*

The church stood against the town wall, south of the middle gate.¹ Before excavation its position was indicated by a prominent *tell* on the rising ground against the wall, shrub-covered as the south-east fort had been, and its north and south sides were marked by ridges of rubble masonry protruding through the drift sand. Some pieces of moulded limestone lying on the slopes suggested a church. From near the surface some recent clay pipes were collected, and as the sand was being removed, medieval sherds and coins were found,² together with sherds of the Persian and Hellenistic periods, typical of the south-eastern cemetery.³ When completely cleared of blown sand, the north and south walls proved to be standing about 2 metres above the former ground-level, the west and east ends rather less. Pls. LXXI and LXXII show the condition in which they were found, the inner faces stripped of most of their ashlar, and the rubble core exposed; only, when first free of sand, they were still partly buried by heaps of fallen masonry, both inside and out.

Inside, the debris of the vaults lay in two well-marked heaps, one over the centre of the polygonal apse, the other about the centre of the square main bay. Both heaps were about a metre high, sloping downwards to the plinth of the surrounding walls. Near the floor of the main bay, sections of the cross ribs were found lying as they fell, radiating from the boss with *voultains* in between (Pl. LXXV, 1). In the same bay were some typical *voultains*, flat

¹ R-15 on the map in *Quarterly of the Department of Antiquities*, Vol. III, Fig. 1 facing p. 145.

² Like the slip-ware described, *ibid.*, Vol. III, pp. 137 ff.

³ *Ibid.*, Vol. II, pp. 41 ff.

'ATLIT, CHURCH IN THE SUBURB

stones about 20–25 cm. thick, cemented together in two masses, the one lying on the floor, the other half embedded in a cavity caused by a grave (Pls. LXXI, LXXII). Elsewhere *vaults* were conspicuously few and far between. Along the walls and outside the west end lay some of the fallen ashlar, including the heavier carved details such as the engaged capitals (Pl. LXXIV, 1, 2), though far from all. Underneath, in the last 20 cm. of blown sand and powdered mortar, were fragments of large iron nails which presumably belonged to interior woodwork, besides domestic rubbish of medieval date.

Outside the walls, on the north and south, the fallen masonry included comparatively few facing stones but a number of heavy carved details, viz. sections of the drip course, jambs and voussoirs from windows (cf. Fig. 7, p. 132). Many of these lay in all probability where they had fallen, but many were missing; it was not possible to complete the circuit of the drip course nor to reconstruct any one window. Scattered over an area some metres deep right round the building were sections or fragments of vaulting ribs, transverse or diagonal (Fig. 7, p. 132), many of which must have belonged to the apse since most of those belonging to the main bay were found inside it. It is perhaps significant that the east end of the building was more disturbed than the west; but on the assumption that the apse fell later than the main bay, and therefore on the top of its debris, it would be the first to be quarried. The same types of vaulting rib were found built into a rough secondary wall along the counterscarp of the town fosse not far from the church, evidently of a much later period when the fosse had entirely silted up with sand. Both inside and outside the building, it was clear that local builders had robbed any accessible material which they could easily make use of. What remained was, on the one hand, large stones which were too heavy to move easily or tiresome to break up, though some were doubtless split in the same way as the sills of the two wall recesses at 2 and 8 (Pl. LXXII, 2); and on the other hand, circular-cut pieces which were of little use, especially the ribs and shafts, perhaps half of

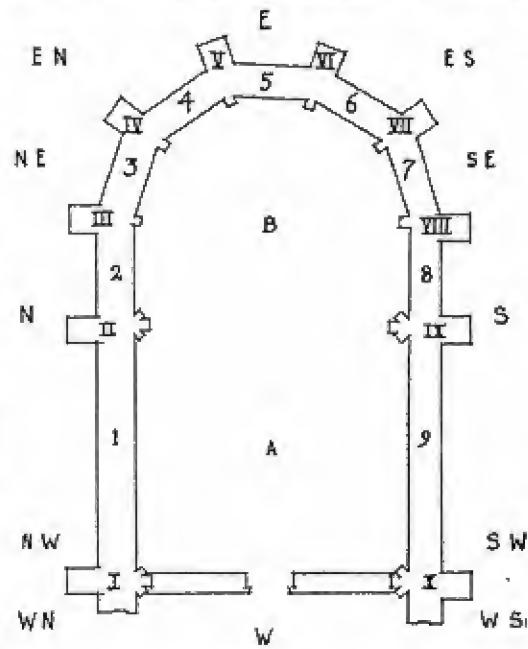
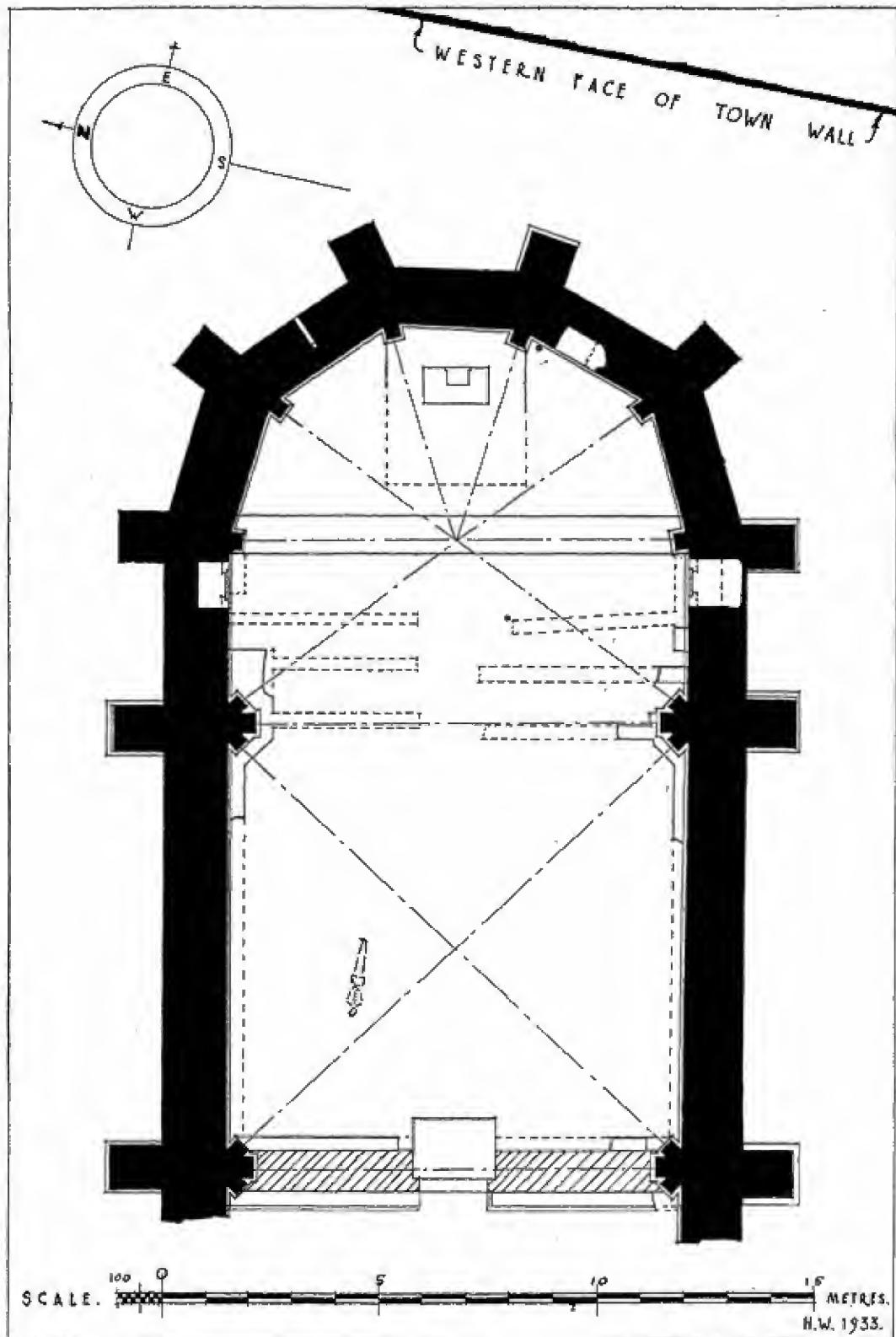


FIG. I.



'ATLIT, CHURCH IN THE SUBURB

which have been reassembled. But of the convenient square stones, the vaulting and facing blocks, the bulk have gone. There were hardly enough of both together to reface the existing rubble, now only a fraction of its original height, much less to replace the original coursing in front of it. The general shortage of stone, quite apart from the lack of specific detail, makes any attempt at a restored elevation somewhat problematical. For the present the remaining carved stones have been lettered to show within a metre or so the position in which they were found; on comparison with the contemporary Templar chapel in the castle, which still awaits detailed examination, it may be possible to fit them into a theoretical reconstruction. The present report is necessarily confined to a description of the actual ruin, its plan, and the details of masonry still *in situ* or lying close at hand.

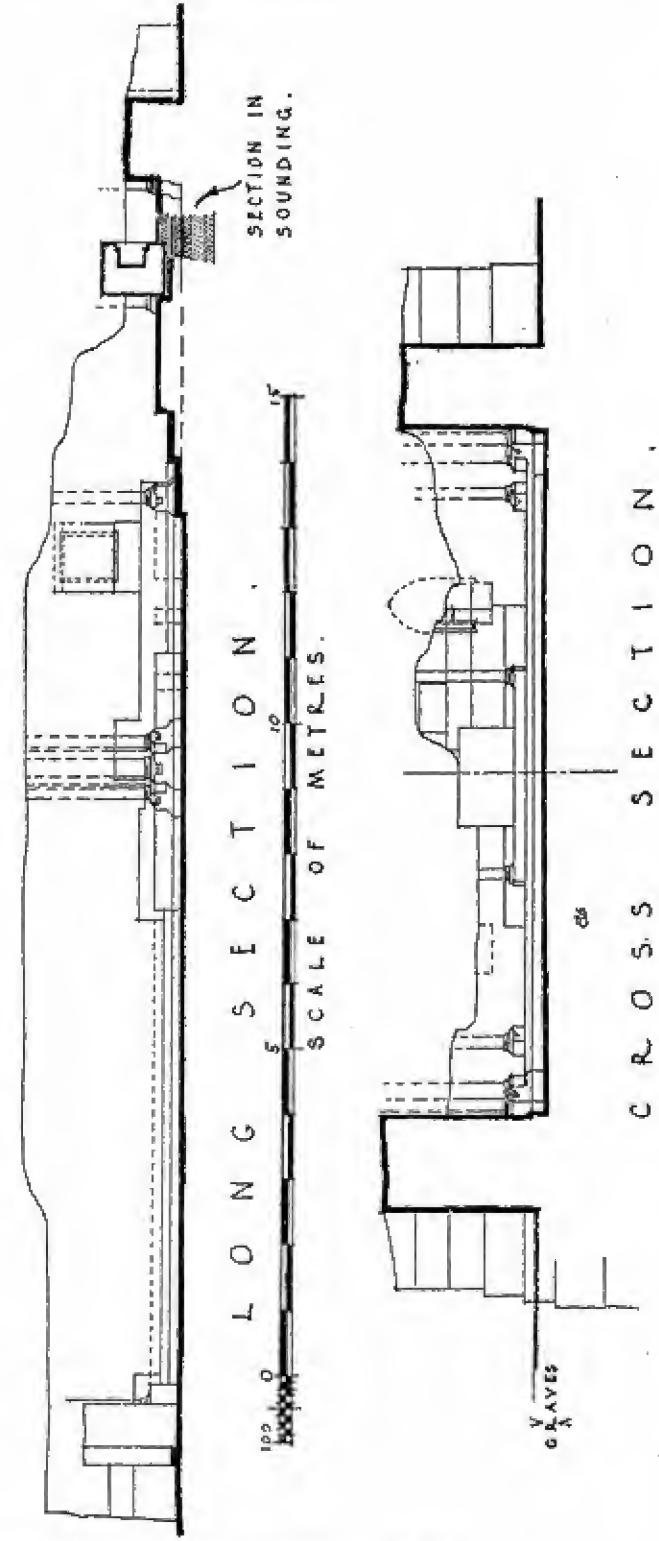
II. *Description and Analysis*

The condition in which the building was found after all loose debris had been cleared away is shown in Fig. 2 opposite, and in Fig. 3, p. 126. The west wall is distinguished from the rest because it was of slighter and hastier construction (Pl. LXXII, 1). As found, it abutted against the piers at either end, covering up the shafts and their moulded bases (Pl. LXXIV, 5). To judge from voussoirs found just outside, it had an arched doorway without any moulding. Evidently it was only a provisional screen, to close the end of the church until another bay was added such as the plan demanded and the builder no doubt intended. The end of either of the main walls was left unbonded to take a continuation which was apparently never built. In a trial trench, which was cut through the contemporary surface, a crust of masons' chips opposite the end of the north wall, no trace of foundations appeared. Where they should have been, about a metre below the surface, two extended skeletons lay along the trench in opposite directions; just above, were some bones of two other skeletons lying across it.

Inside the church, the moulded plinth and shaft bases were covered up with an apparent disregard of their ornament that is less readily explained. Around piers II and IX (Fig. 1, p. 123) were portions of a narrow step or bench which seemed to have run right round the main bay as far as the apse, while from the opposing, parallel sides of the sanctuary (2, 8) pairs of short cross benches of apparently the same height ran out at right angles, with a passage between each pair (Pls. LXXI, 2; LXXII, 2). They were covered with the same white lime-plaster as the floor, on which they were bedded. In the apse too, the upper of the two sanctuary steps stretching right across the church completely buried the plinth, while the third step or footpace surrounding three sides of

CHURCH AT ATLIT.

[R. [5. I.]



'ATLIT, CHURCH IN THE SUBURB

the altar, partly buried the bases of the shafts behind the altar. Pl. LXXIII shows sides 4 and 6, and Pl. LXXIV, 6 the base of shaft VI after cutting away the steps. From a section cut on the south side of the footpace, it was clear that a floor of pounded stone chips, the lower layer of 'masons' rubble' of Fig. 4, ran over the apse at much the same level as the floor of the main bay, i.e. the bottom of the plinth. It was on this that the sanctuary steps were laid, the upper step corresponding to the 'plaster and shell' floor of Fig. 4, on top of which the footpace and the altar itself were bedded. This common floor and the sanctuary steps were all packed with the same sort of soil, containing a uniform mixture of contemporary and older sherds: glazed slip-ware and brown glazed cooking ware of the Crusading occupation along with Hellenistic black-varnished ware and *terra sigillata*. Except for a gap caused by the drain beside pier VI (Pl. LXXV, 3) the sanctuary steps were formerly covered with the same white plaster as the floor of the main bay and the benches. The plaster as well as the packing contained some fragments of plain coloured window glass, perhaps the glazier's refuse.

Compared with the shell of the building, both the benches and steps were indifferent work, carelessly laid and badly finished, hurried expedients like the temporary west wall. The benches may have been intrusive; but the steps, like the west wall, must have been built before the church was consecrated, even if they were not in keeping with the shell of the building, were not where the architect originally intended, and may be more than he originally provided for. In any case one step running right across the church would have been necessary to mark the liturgical division between the sanctuary and nave; a single step of the same height as the present first or sub-deacon's step would have covered up part of the plinth but not the moulding at the

SECTION IN SOUNDING TO S.E. OF ALTAR. R.I.S.I.

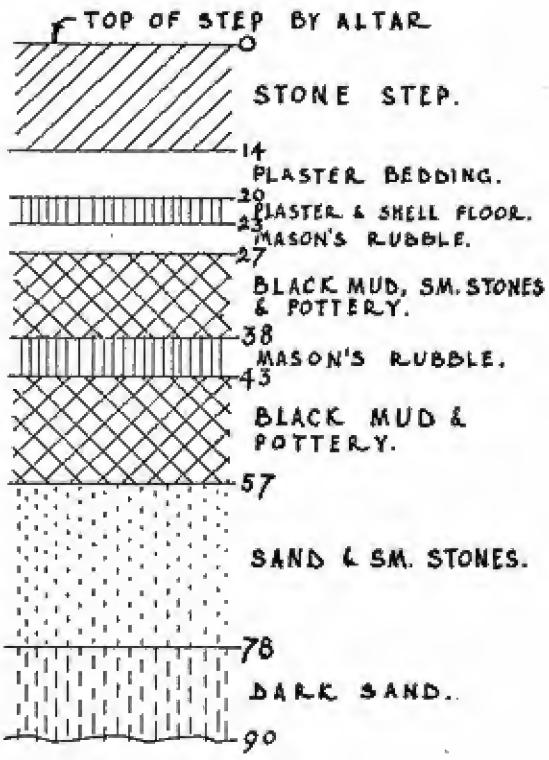


FIG. 4.

C. N. JOHNS

top, and moreover it would have left the wall recesses on either side of the altar a little higher and less inconvenient than they must have been when the second step was in place (Pl. LXXIII). But from the section cut on the south side of the altar (Fig. 4, p. 127) it was clear that it was when the second or deacon's step had already been made that the altar was placed in its present position. It is possible, however, that this was not the position originally contemplated; had another bay or two been added to the nave so as to complete the church, it is likely that the altar would have been placed further forward, on the chord of the apse, under the boss where the vaulting ribs met (Fig. 2, p. 124).¹ In this central position there would not only have been plenty of room for the celebrant to pass when censing the altar, but also for the builder to surround it with a second and third step which need not have reached the sides of the apse at all. As it was, he could not fit in the deacon's step, much less the priest's footpace, without sacrificing some of the existing decoration of the plinth and shaft bases.

As it stands the altar is incomplete (Fig. 3, p. 126). The solid stone block or support, which is still *in situ*, must formerly have carried a flat slab (*mensa*), which overlapped it a little all round.² The reliquary (*sepulchrum*)³ at the back of the support had been violated too. It was a cubical cavity, rebated at the edges to take a counter-sunk slab, which was missing. The cavity is identical, however, with the one in a similar altar of solid masonry in the crypt of St. John Prodromos in Jerusalem, formerly the church of the Hospital of St. John, where a portable reliquary of Crusading date was actually found in 1893.⁴

In its existing position the altar seems to have been served by no fewer than four wall recesses; a pair, one on either side, at the entrance to the sanctuary, and another pair in the opposite wall faces adjacent to the altar (Fig. 2, p. 124, and Fig. 3, p. 126). The former pair were rebated to take doors (Pl. LXII, 2). Of the latter pair, the one on the south of the altar was an open niche with moulded jambs (Pl. LXXIII, 1 and Fig. 7, p. 132); in the debris underneath it was found a small section of the jamb moulding, which when cleaned showed traces of a chevron pattern painted in red and some other colour or colours

¹ Cf. e.g. the fourteenth-century church of St. Anne, Famagusta, Enlart, *L'art gothique en Chypre*, Paris, 1899, Vol. I, Fig. 223, p. 348.

² Cf. the late thirteenth-century treatise of Bishop Durandus, *Rationale Divinorum Officiorum*, Naples, 1859, lib. i, cap. vi, 32, p. 45; and the illustrations in Viollet-le-Duc, *Dictionnaire raisonné de l'architecture française*, Vol. II, art. 'Autel', Figs. 21 and 22, p. 54, both from thirteenth-century reliefs.

³ Durandus, *op. cit.*, lib. i, cap. vi, 34, p. 45.

⁴ Vincent and Abel, *Jérusalem*, tome ii (Paris, 1914–22), chap. xxvi; for the reliquary, p. 667, note, and Pl. LXVI.

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which had so faded as to be unrecognizable. On the north of the altar, opposite and at the same level, there was a hole leading outwards through the wall to show that a corresponding niche may have existed with a basin inside it (Pl. LXXIII, 2). Had the altar been placed further forward, on the chord of the apse as was usual,¹ the closed cupboards at its entrance would have been on either hand of the celebrant. They may be compared with those adjoining either side of the central apse of the church at 'Imwās near Ramle, which were Crusader additions to the Byzantine church made during the twelfth century.² Like those, they were probably used as aumbries (*scrinia, scrinei*)³ for locking up the sacred vessels and elements, the sacred oils, relics, or even the reserved sacrament.⁴

Of the two recesses close to the present altar, the one on the south must have been a credence for use during the course of a celebration; it has a groove in the existing east side which would take a light wooden shelf, while the recess on the north of the altar appears to have been a piscina, one of the two which were usual in the thirteenth century.⁵ The position of the other piscina was marked by a simple earthenware drain of two sections which were found *in situ* just under the second step on the south of the altar, between the footpace and wall recess (Pl. LXXV, 3). Both the capital and base of such a piscina have been found, scattered among the vaulting debris in the apse of the church; both of a distinctive white limestone, not the common sandstone of the fabric. The top of the capital was hollowed out to form a small bowl, drained by two vertical channels, and the base had two corresponding channels (Fig. 5 and Pl. LXXIV, 4). A short column must formerly have supported the capital, but this was probably smashed like the capital and base for the sake of the lead piping it contained. Free-standing as they were, neither the capital nor base can have belonged to the structure of the building; but they would form a free-standing piscina of a type not uncommon at the time,⁶ even if a trifle large and elaborate for this little church. Indeed it is doubtful whether it was ever intended for it; certainly it cannot have fitted the single earthenware drain which was found *in situ*, close beside the wall. An

¹ See p. 128, note 1. ² Vincent and Abel, *Emmaüs*, Paris, 1932, p. 43, cf. Fig. 32, and Pl. VI.

³ Ducange, *Glossarium Latinum*, s.v.

⁴ Viollet-le-Duc, *op. cit.*, Vol. I, art. 'Armoire'. The Englishman Lyndode, writing about 1422, noted with approval that in Holland and Portugal wall cupboards were used instead of hanging ciboria; quoted by Rock, *Hierurgia*, Vol. II, London, 1892, p. 318, note.

⁵ Viollet-le-Duc, *op. cit.*, Vol. II, art. 'Piscine'. The double piscina was a Cistercian innovation which came in during the late twelfth century and occurs, e.g., in the Cistercian abbey-church of Belmont near Tripoli, Syria, founded 1157-69, Enlart, *Les monuments des croisés dans le royaume de Jérusalem*, Paris, 1928, Vol. II, p. 53 and Fig. 201.

⁶ Viollet-le-Duc, *op. cit.*, fig. 1, p. 190, a late twelfth-century example.

alternative basin of similar type but of the usual sandstone has been found in fragments (restored in Fig. 6). This was also hollowed out to form a large if shallow basin, but pierced with only one vertical drain. On a suitable base it probably stood about a metre high. It was not only smaller and simpler than the other, but obviously meant for a single earthenware drain such as the one found close to the apse wall south of the altar, which could not possibly have been covered by either hole of the bigger one (Pl. LXXV, 3). If the smaller was really the second piscina, perhaps the larger was the font, though there is no trace of its position on the floor. In any case, compared with the wall recess north of the altar, the earthenware drain on the south marks the more regular position for a piscina at that time,¹ so arranged that it drained within the soil of the church. Obviously an afterthought, it may have been added to conform to the growing liturgical distinction between the priest's ablutions before and after the consecration.

By the middle of the thirteenth century this distinction was often met by a double piscina, planned in the south wall of the sanctuary, as, for example, in the Sainte Chapelle at Paris,² or in the cathedral of Nicosia in Cyprus.³

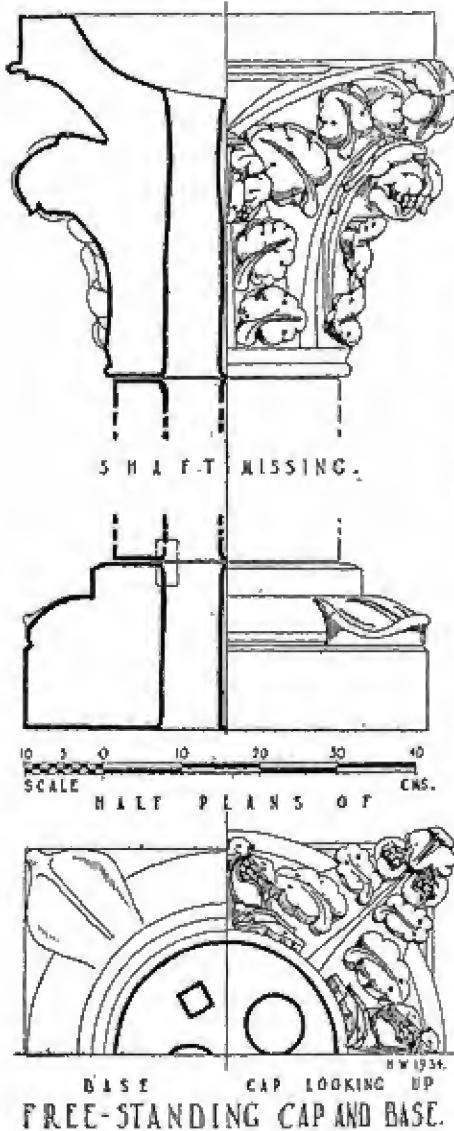


FIG. 5.

between the bases and capitals of the north and south sides. In the section,

¹ Durandus, *op. cit.*, lib. iv, cap. lv, p. 315. The priest should wash at the right-hand or Epistle corner of the altar.

² Gebelin, *La Sainte Chapelle*, Paris, 1931, p. 54.

³ Enlart, *L'art gothique en Chypre*, Vol. I, Fig. 172, p. 294.

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Fig. 3, p. 126, the bases on the north have been shown schematically with consoles under the projecting lower torus; actually their pedestals were plain (cf. Pls. LXXI, 2; LXXIII, 2). But in every surviving case along the south side the lower torus was either supported by a console or the pedestal ornamented with a sprig of leaves, perhaps oak or clover (Pls. LXXIII, 1; LXXIV, 5 and 6). With the exception of base IV, however, which was a Roman base of white marble clumsily cut down (Pl. LXXIII, 2, left-hand base), they all had the *griffe* or corner spur, though in most cases it was found damaged. The carving of the single shaft bases of the apse is the best preserved, being in hard Carmel limestone instead of the coarse local sandstone (Pls. LXXIII, 1; LXXIV, 6). Apparently the opposing compound capitals of the main bay contrasted too, if the ones found near shafts I and X were typical of the two sides (Pl. LXXIV, 1 and 2 respectively). But in either case the side capitals were the same (see tailpiece, p. 137). Possibly the contrast between the compound capitals was repeated in the single capitals of the apse, those on the north resembling the side capitals shown in the tailpiece, those on the south the one illustrated in Pl. LXXIV, 3. The windows again were not identical; their plan was uniform, but their mouldings varied slightly. Nor was the weather mould or cornice, which connected them on the outside, entirely regular. A composite restoration is suggested in Fig. 7. The grouping of jambs and voussoirs outside the building indicated that lancet windows may have existed in five sides, i.e. either side of the main bay and the three eastern faces of the apse. The two types of rib moulding, transverse and diagonal, shown in Fig. 7 were standard throughout the building, the diagonal being common to both the apse and the main bay. Unfortunately the boss of the apse was missing, but it probably resembled the one in the main bay, a design which is also characteristic of the castle (Pl. LXXV, 1 and 2).¹ Like the moulding of the south-east wall recess or credence, the latter showed traces of red paint.

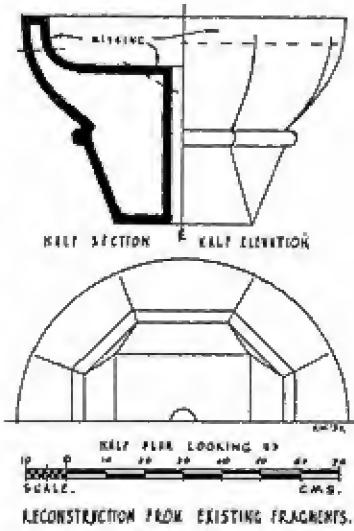
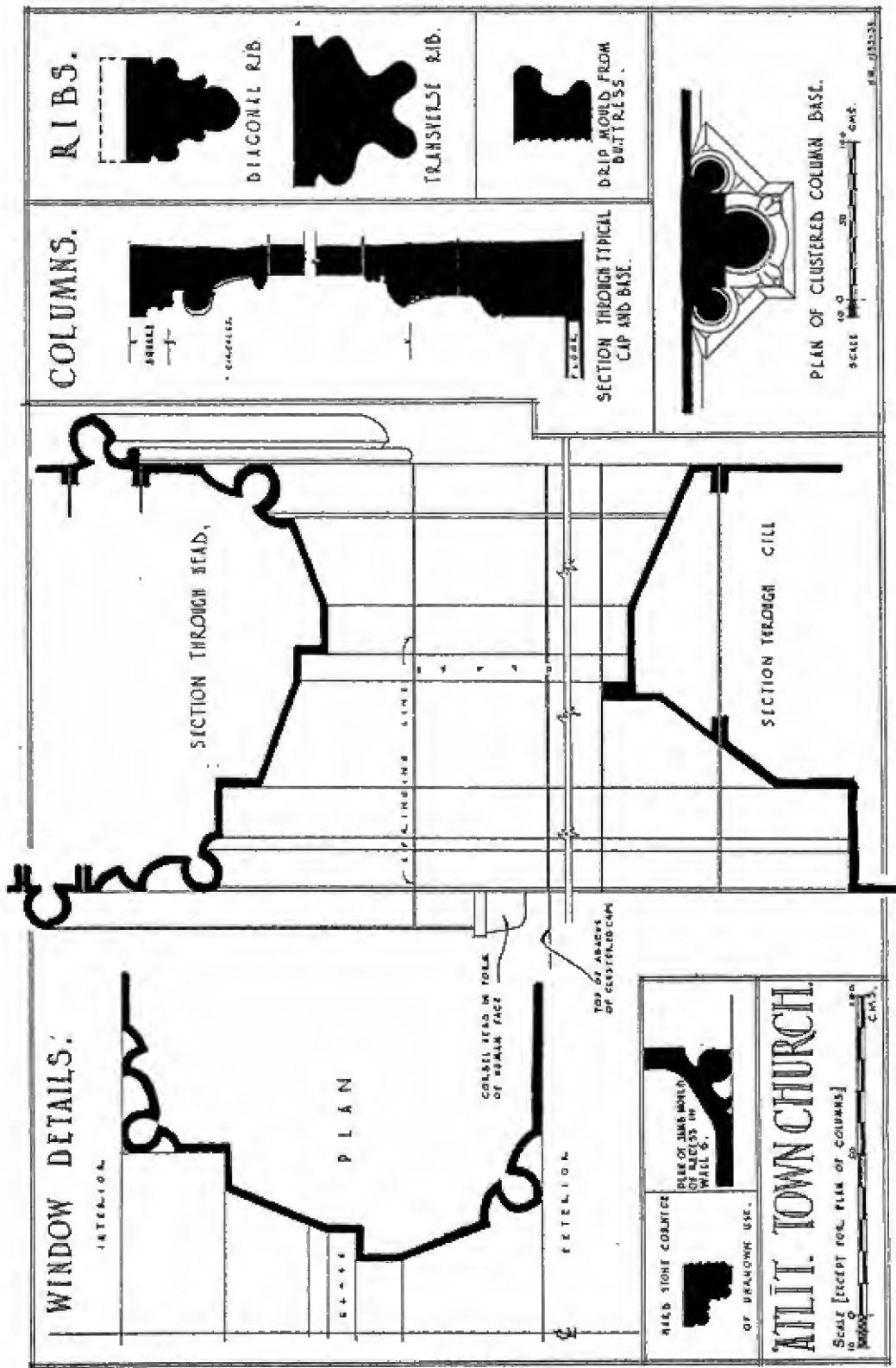


FIG. 6.

¹ It particularly resembles bosses in the fourteenth-century cathedral of Famagusta in Cyprus, Enlart, *op. cit.*, Vol. I, Fig. 171, p. 293.



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III. *Window Glass*

A quantity of window glass was recovered from the floor of the building close to the walls, but altogether it would not make more than a fraction of one window. Much more was found at the edge of the pile of the fallen masonry outside the west wall, forming perhaps the greater part of a small lancet window. It was mostly clear glass, slightly greenish or purplish in tint, cut into straight strips or curves averaging $2\frac{1}{2}$ cm. or an inch wide. Some strips of completely colourless glass belonged to octagons and circles fitting the same square of 31 cm. or a foot (Fig. 8). There were also fragmentary quarries of greenish and purplish glass to fit the angles of the octagons, the inner curves of the circle, and the corners of the containing square, as well as smaller medallions. The coloured fragments were chiefly indigo and dull purple or wine colour (never the vermillion of contemporary European windows), occasionally amber and more rarely emerald. Comparatively few, they are perhaps more likely to have been looted than the plain glass; fragments of identical colours have been found on other parts of the site. The few entire quarries in blue, purple, or amber found at the church were evidently used to fill in geometrical designs outlined in clear glass, some possible arrangements of which

are suggested in Fig. 8. If part of the background was of the same clear glass painted in opaque grey (*en grisaille*) so as to reserve a floral pattern,¹ no trace of this shading remains, since the original surface of every piece has flaked off. All the quarries seem to have

FIG. 9. been cut from spun saucers or bull's eyes, consequently they are of varying thickness. To allow for these unequal edges, the cames employed for binding the quarries were pulled with a wide groove, Fig. 9. Only a few scattered sections of them turned up; for the sake of the lead alone, quite apart from the coloured glass, it was worth somebody's while to pull the windows to bits.

¹ Viollet-le-Duc, *op. cit.*, s.v. 'Vitrail', Vol. IX, Fig. 39, p. 449, &c.

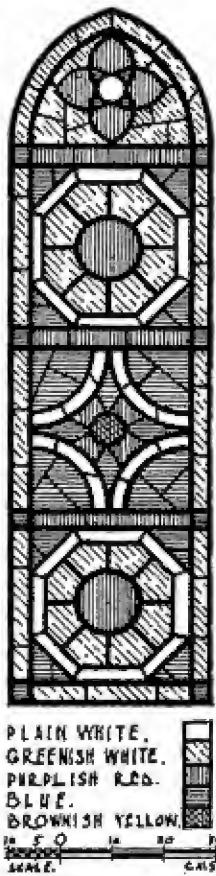


FIG. 8.



'Section of lead cames used for binding window glass'

IV. *The Churchyard*

On three sides, the north, west, and south, the church was surrounded by a churchyard, enclosed by a low boundary wall, a single course of big uncut stones, completed on the east by the town wall, and entered through a wide gateway opposite the west door of the church (cf. *Quarterly*, Vol. III, Fig. 1, opposite p. 145). The boundary ran approximately 9½ metres or thirty feet from the building; almost exactly this distance on the north, rather less on the west, and rather more on the south. Now this appears to have been just the customary measurement determining the area to be enclosed as a graveyard; a contemporary wrote:

'Some say that a space of thirty feet around the church (*locus triginta pedum circa Ecclesiam*) should be consecrated for this purpose, others that it is sufficient for the purpose for the bishop simply to trace a line around the church at the time of consecration.'¹

Here a space thirty feet deep was in fact enclosed round the unfinished building, and used as a graveyard. Half a dozen graves were noticed in the course of clearing the north side, one beside each of the first three buttresses counting from the west end, and three others about 3 or 4 metres from them. They were not all at the same level, some of them very shallow in relation to the original ground-level, as indicated by a trodden surface of masons' chips at the west side of the church (Fig. 3, p. 126). The only one which was completely excavated lay at much the same depth and in much the same position as a burial discovered inside the church under the floor of the nave (Fig. 2, p. 124, and Pl. LXXV, 4), except that the right hand lay on the left, not *vice versa*. Both skeletons lay on their backs, facing eastward, the traditional Christian attitude, and both were without any associated objects whatsoever, although in both cases the surrounding sand was full of worn ancient sherds, Hellenistic or earlier. The grave inside the church was discovered when extricating a mass of vaulting debris, some seven stones cemented together in two courses, from a cavity in the floor in which they were half embedded. Elsewhere in the nave the floor was intact, so it was presumed that this was the only burial. Nor were any others found in examining the chancel steps. Another group already alluded to on p. 125 was encountered in a trial trench made in continuation of the north wall of the church; to judge from portions of the skeletons so exposed two of these lay along the trench and two across it, severally facing all four points of the compass. They were all deeper than the burials along the north side of the church, 60 cm. to 1 metre as compared with about 30 cm., but also in sand sprinkled with ancient sherds. On the

¹ Durandus, *op. cit.*, lib. i, cap. v, 12, p. 37.

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one hand, it is out of the question that these or any of the other burials preceded the Crusader occupation; it was one of the essential preliminaries to dedicating a church to throw out any pagan burials from its site, and if these had already been in place the builders could hardly have failed to notice them when digging the foundations.¹ On the other hand, it is clear that the burials preceded the collapse of the building, since they were covered by the fallen masonry. That they were the graves of Mamluk troops or later squatters, who occupied this among the other buildings abandoned by the Crusaders, seems unlikely. Presumably they were Christian burials, dating from the Crusader occupation but from very near the end of it. The group of burials across the line of the intended continuation of the church can have been made only after all hopes of completing it had been given up; while those along the north side, which now seem unduly shallow, may have been made after the level had risen because all attempts to cope with drifting sand had ceased. It is significant that of the dozen graves found, only one lay within the church; possibly it was a priest's.² It may have been covered by a tombstone which squatters have removed and utilized, leaving the cavity in which part of the roof embedded itself on the collapse of the building.

V. *Parallels and Conclusions*

Both in plan and style the church is conspicuously French. Unfinished as it was, the plan consisted essentially of a nave of one square bay with a polygonal sanctuary (Fig. 2, p. 124). But had it been completed by the addition of one or possibly two more bays to the nave, it would have been practically identical with the plan of a number of small conventional and parish churches in Cyprus, erected under French auspices towards the end of the thirteenth century or during the fourteenth.³ The only important difference is in the apse, which is an attempt at a half-decagon instead of the more usual half-hexagon; it is paralleled in Cyprus only in the choirs of the two cathedrals, at Nicosia and Famagusta, the former of the early thirteenth century;⁴ but it is more likely to have been imitated from the round chapel in the castle, which appears to have been based upon a regular decagon. The plan of the apse shown in Fig. 2 suggests a method of setting out the sanctuary rather than a plan of the vaulting, since the boss would have been a little farther west, at a point equidistant between the four piers II, IV, VII, and IX (Fig. 1, p. 123), in order to distribute the thrust more equally.

¹ *Ibid.*, cap. vi, 4, p. 40.

² *Ibid.*, cap. v, 12, p. 37.

³ Notably at Nicosia and Famagusta, Enlart, *op. cit.*, Vol. I, pp. 142 ff. and 321 ff. respectively.

⁴ *Ibid.*, Figs. 31, p. 93 and 154, p. 277 respectively.

This type of plan is represented in Cyprus in not more than one or two churches of the same size earlier than the fourteenth century;¹ the details of decoration however, can be paralleled in several of the larger churches on the Syrian coast as well as in Cyprus which belong to the first half of the thirteenth century. They reflect the developing Gothic of northern and central France, then as much in vogue in the remaining Christian possessions in the East as in its original home. The clearest example is the metropolitan cathedral of Nicosia, which was in progress throughout the thirteenth century. It has a choir and ambulatory typical of early thirteenth-century work in the Île de France, due to a bishop who had been a senior ecclesiastic of Notre Dame of Paris; and aisles which suggest the schools of Champagne and Burgundy, doubtless due to craftsmen brought east by Louis IX in 1248.² Our church resembles the earlier work there rather than the later. The compound capitals on the north side of the main bay may be compared with those supporting the flying buttresses on the north of the choir there,³ the more elaborate one on the south with two inside that choir⁴ (Pl. LXXIV, 1, 2). The single capitals of the apse with formal imbricating leaves curling into rich buds (Pl. LXXIV, 3) resemble the type used in the window recesses of the ambulatory and transepts there,⁵ rather than the free naturalistic forms of the aisles and nave.⁶ These parallels are borne out by the bases, which have lost neither their upper torus nor their angle-spurs (*griffes*) (Fig. 7, p. 132, and Pl. LXXIV, 5 and 6). A more precise parallel is afforded by the moulding of the diagonal ribs; with their full middle roll ending in a slight arris and surmounted by a pronounced talon and upper roll (Fig. 7, p. 132), they may be compared with a voussoir from Nazareth,⁷ which must come from a building of the years 1229–44, the brief period when the Latins once more controlled the Holy Places there as the result of Frederick II's diplomacy. Similar parallels may be made with the western bays and façade of the cathedral of Tarṭūs near Tripoli and with displaced detail from the cloister of the abbey of Belmont, also near Tripoli;⁸ both churches embody typical French work of the first half of the thirteenth century. There is an even closer resemblance, in detail as well as in plan, with the round church in the castle itself, the ruins of which have yet to be examined fully.⁹

¹ St. George the Latin and St. Francis, Famagusta, Enlart, pp. 321 ff., and Jeffery, *Historic Monuments of Cyprus*, Nicosia, 1918, pp. 128 ff. for drawings of the former.

² Enlart, *op. cit.*, Vol. I, chap. IV. ³ *Ibid.*, Fig. 42, p. 107. ⁴ *Ibid.*, Fig. 35, p. 98.

⁵ *Ibid.*, Fig. 33, p. 95 and Fig. 39, p. 103. ⁶ *Ibid.*, Fig. 44, p. 112 and Fig. 48, p. 117.

⁷ Viaud, *Nazareth*, Paris, 1910, Fig. 59, p. 129; cf. Enlart, *Les monuments des croisés dans le royaume de Jérusalem*, Pl. 136, Fig. 432.

⁸ Enlart, *op. cit.*, Vol. II, pp. 395 ff. and 50 ff., Atlas, Pls. 164 and 66–7 respectively.

⁹ *Ibid.*, Atlas, Pls. 27, 29, and 76.



1. THE NORTH SIDE OF THE CHURCH, AFTER CLEARING THE
BLOWN SAND, p. 122

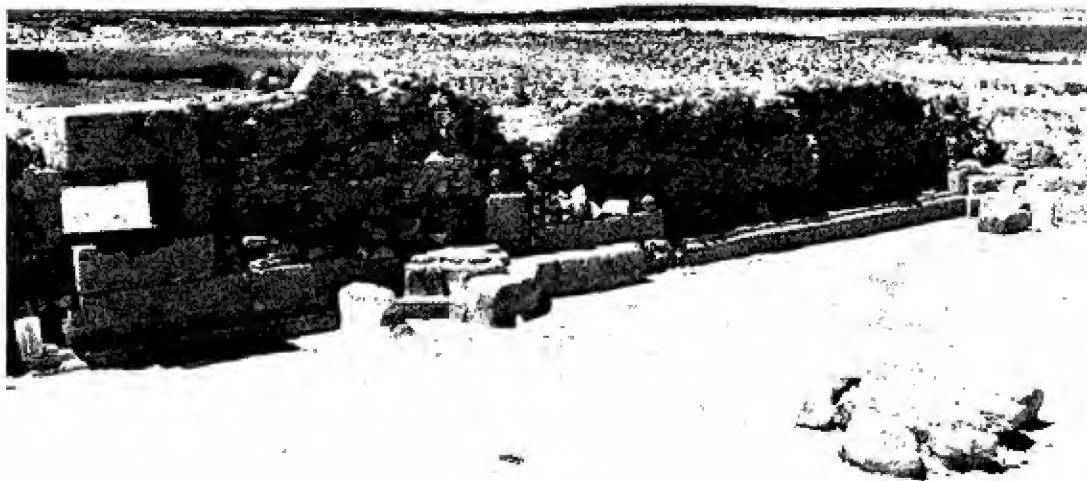


2. THE INTERIOR, SHOWING THE WALL BENCH AND SANCTUARY
STEPS *in situ*, ALSO A FALLEN MASS OF *vauntains*, pp. 122, 125; THE
NORTH-WEST WALL RECESS, JUST WEST OF THE STEPS, NOT
YET CLEARED, p. 128

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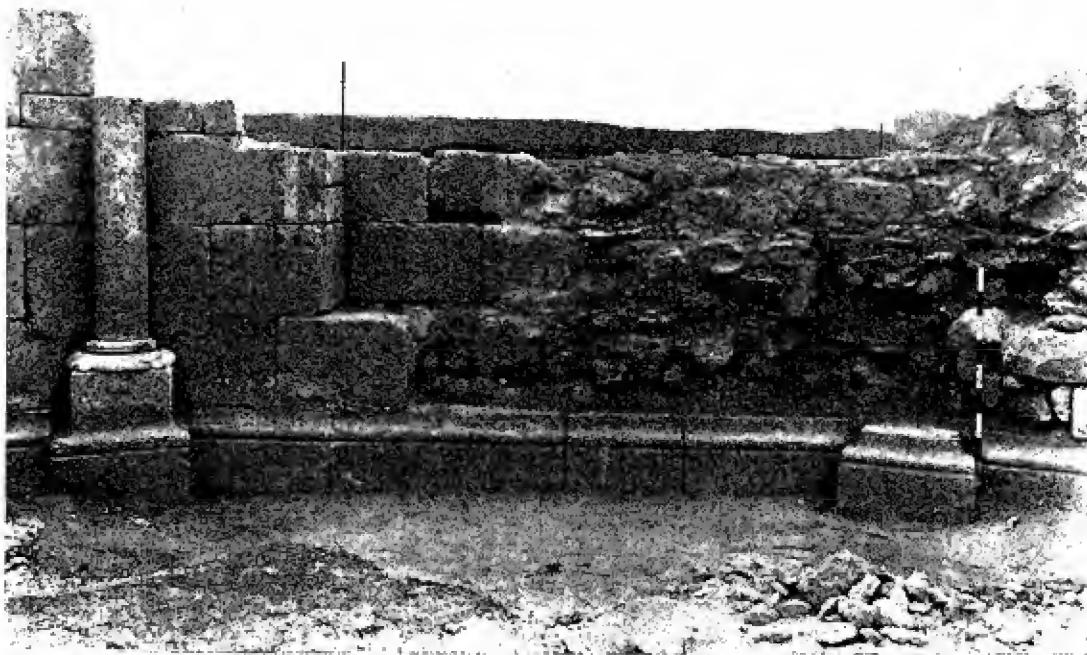


1. THE WEST AND SOUTH SIDES, AFTER CLEARING AWAY FALLEN
MASONRY, pp. 122 ff.



2. THE INTERIOR, SHOWING PART OF THE WALL BENCH *in situ*, ALSO
A MASS OF FALLEN *walltains*, pp. 122, 125; THE SOUTH-WEST WALL
RECESS AS FOUND, p. 128

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1. WALL RECESS SOUTH OF THE ALTAR. AN EARTHENWARE DRAIN (PL. LXXV, 3), PROBABLY BELONGING TO A PISCINA, WAS FOUND BETWEEN THE RECESS AND THE LEFT-HAND SHAFT (VI), pp. 129 ff.



2. WALL RECESS WITH DRAIN, NORTH OF THE ALTAR, PROBABLY A PISCINA. THE LEFT-HAND BASE WAS CUT FROM A LARGER ROMAN BASE OF WHITE LIMESTONE, pp. 129 ff.

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1. COMPOUND CAPITAL BELONGING TO PIER (I) IN MAIN BAY, SIDE VIEW



2. PART OF COMPOUND CAPITAL BELONGING TO PIER (X) IN MAIN BAY, FRONT VIEW



3. SINGLE CAPITAL FROM APSE



4. PART OF A FREE-STANDING CAPITAL. Fig. 5, p. 130

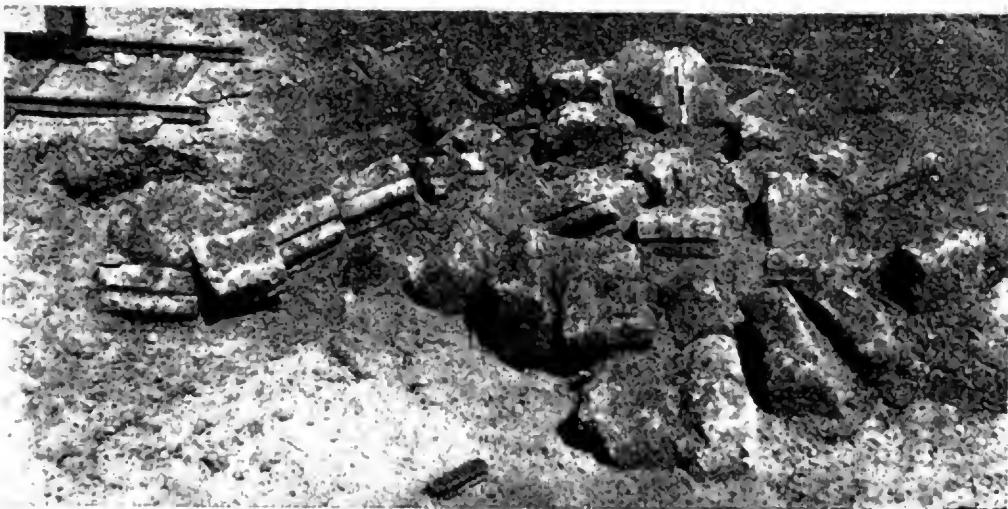


5. BASE OF PIER (X) IN MAIN BAY

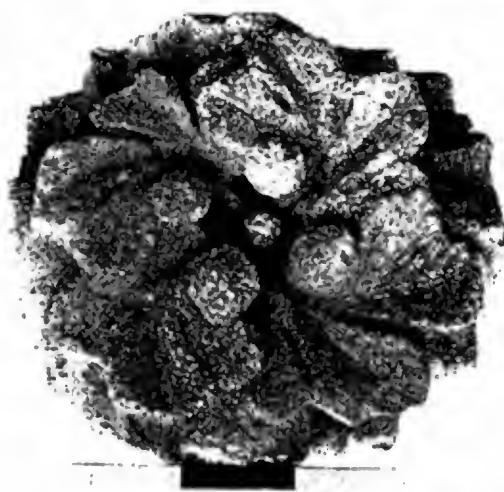


6. BASE OF SHAFT (VI) IN APSE

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1. FALLEN CROSS-RIBS OF MAIN BAY *in situ*, pp. 122, 130



2. BOSS FOUND AMONG THE FALLEN RIBS
OF FIG. 1, p. 131



3. EARTHENWARE DRAIN *in situ*
BESIDE SHAFT VI, SOUTH OF
THE ALTAR, PROBABLY BE-
LONGING TO A PISCINA, p. 129



4. BURIAL FOUND UNDER THE FLOOR OF THE
MAIN BAY; FROM THE SOUTH, pp. 123, 134

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Before its complete collapse a perspicacious traveller described it as 'a fine lofty church of ten sides, built in a light Gothic taste'.¹ Competent judges have since been struck by its resemblance in detail with the Sainte Chapelle, consecrated in 1246 just before Louis IX's crusade to the East, or with the ends of the transepts of Notre Dame of Paris, reconstructed shortly afterwards.² If the small church in the suburb was in fact a by-product of the great church in the castle, it must have been built in the years following the turn of the century.

Without pressing analogies in style between buildings so many miles apart, this is still a most likely date on other grounds. Within a few years there set in a phase of chronic insecurity, due to the annual invasions of the Crusaders' relentless enemy, the Mamluk sultan, Baybars. In the spring of 1264 it is recorded that one of his divisions vainly threatened the castle, but actually sacked the suburb before retiring to Egypt.³ In such circumstances it would have been sanguine to complete the building, or even to spend much upon making it serviceable. The fact is, it was never finished; the internal arrangements were hasty, slovenly work, and though temporary they were never replaced by something more in keeping with the original design. But as the burials show, the church was not destroyed immediately; to judge by the domestic rubbish, broken pots and glasses as well as animal remains, found on the floor, it survived to be used as a barracks by the enemy troops or by local squatters after it had been finally deserted by the Christians, probably when the castle was abandoned in the spring of 1291. The windows were doubtless pillaged then and missing details removed, such as the altar top, piscina support, &c. From the condition of the fabric and the distribution of fallen masonry, it would seem that it was eventually ruined by one of the periodic earthquakes which affect the country; presumably one of those recorded in Cyprus during the fourteenth and fifteenth centuries, since later travellers who visited the site noticed no such building at all.

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¹ Pococke, *Description of the East*, London, 1745, Vol. II, Part I, p. 57.

² Enlart, *op. cit.*, Vol. II, p. 95.

³ Röhricht, 'Études sur les derniers temps du royaume de Jérusalem' in *Archives de l'Orient latin*, Vol. II, p. 378.



LEAD COFFINS FROM PALESTINE. II¹

IN the first part of this article thirteen lead coffins were published, some of which were found in excavations undertaken by the Department of Antiquities, while others remained unpublished in various Jerusalem collections. Here an attempt will be made to connect this new material with other known objects of the same kind.

Lead coffins resemble stone sarcophagi in purpose and decoration, but differ in the manner in which they were made. Their mode of production, by which a mechanical, or rather semi-mechanical, production was substituted for the variations inevitable in individual workmanship, enables us to classify and compare lead coffins by objective standards apart from the internal evidence of style.

The manner of production commonly adopted was the following. An artist prepared in some hard material a number of pattern pieces in relief, such as figures, columns, arches, rosettes, &c. These were taken by the master workman and pressed into a mould of wet sand or clay in accordance with an arrangement thought out in advance. Such arrangements followed in each workshop certain traditional lines. The mould once completed, the sides, bottom, and cover of the coffin were each cast separately and then soldered together; occasionally the two short sides and the bottom were cast in one piece. The patterns impressed in the mould would then stand out in relief on the coffin.

When another coffin had to be made, the same patterns (which, of course, could be used many times in succession) were rearranged for the new mould. Thus, although the arrangement and the technical standard of execution may vary from coffin to coffin within certain narrow limits, all coffins produced in the same workshop at one period show identical patterns.

As soon as a pattern went out of fashion or was damaged by repeated use, a new piece was introduced, while all the former patterns (as represented on coffins earlier in date), continued to be used together with the newcomer. This method of production resembles strongly that adopted by certain *terra sigillata* potters, especially in second- and third-century Gaul.²

We can assume with certainty that each workshop situated at one local centre had the monopoly of certain ornaments. This we can assert, even with our at present somewhat scanty information as to the provenance of many coffins, from a glance on the maps showing the distribution of coffins of various classes

¹ Continued from p. 99.

² Déchelette, *Les vases céramiques ornés de la Gaule romaine*, Paris, 1904, Vol. I, pp. 8 and 12.

(see below pp. 140 and 151). It must be remembered that the identity of a pattern by which lead coffins are traced to a common source is easily established. Mere imitation of one type by another factory can be detected readily.

It is more difficult to establish a correct dating sequence within a series of coffins and to bring such a sequence into relation with an absolute chronology. External indications of dating have hitherto been regrettably few.

In establishing a tentative line of evolution from the changes of pattern observed, the following precautions must be kept in mind: (a) a too rigid rule must be avoided; occasionally a new piece of pattern is introduced, then discarded, and then used again; (b) not all extant examples are complete; thus the absence of a pattern is not always a valid argument, unless the place of each detail of ornamentation be fairly well known. In such case the absence establishes a variation of type.

Another difficulty is how to determine a correct sequence within a class in the absence of a properly defined beginning and end. In at least one case, however, there is a well defined decadent stage. By working backwards from coffins showing the degenerated ornament to the better types a chronological scheme may be evolved. This order of reasoning has, of course, been reversed in presenting our results.

The coffins published on pp. 87-99, together with other coffins in the Palestine Archaeological Museum published elsewhere,¹ appear to be the products of the four following workshops:

Class A. Tyre

This class represents the products of a factory situated somewhere in southern Phoenicia, probably at Tyre,² as will be seen from the distribution map, Fig. 1.

This factory produced coffins in great quantity (about half of the extant examples belong to this class) and for a fairly long time.

The characteristics of the class as a whole are as follows (Fig. 2, 1-4, p. 144):

1. The front short side represents the front of a temple.

2. The long sides are divided into panels by a row of columns, resting on a winding vine plant and supporting a frieze filled with a straight wreath of laurel.

3. The cover represents a vine trellis framed in two laurel wreaths.

4. The back short side usually shows a star formed by cables.

¹ E. T. R. in this *Quarterly* (henceforward referred to as *QDAP*), I, p. 36, Pl. XXIX and M. Avi-Yonah in the *Journal of Hellenic Studies* (henceforward quoted as *JHS*), 1930, pp. 300-12.

² *JHS*, 1930, p. 308.

List of Coffins of Class A

1. Fragments of long sides and cover. Provenance unknown, now in the Museum of the Orthodox Patriarchate, Jerusalem (*QDAP*, IV, pp. 87–9, Pl. LV).

2. Fragments of short and long sides and of cover. Provenance: ez Zib. Now in the Palestine Archaeological Museum (*JHS*, 1930, pp. 300–10, Pl. XII, 1; *QDAP*, IV, pp. 89 f., Pl. LV).

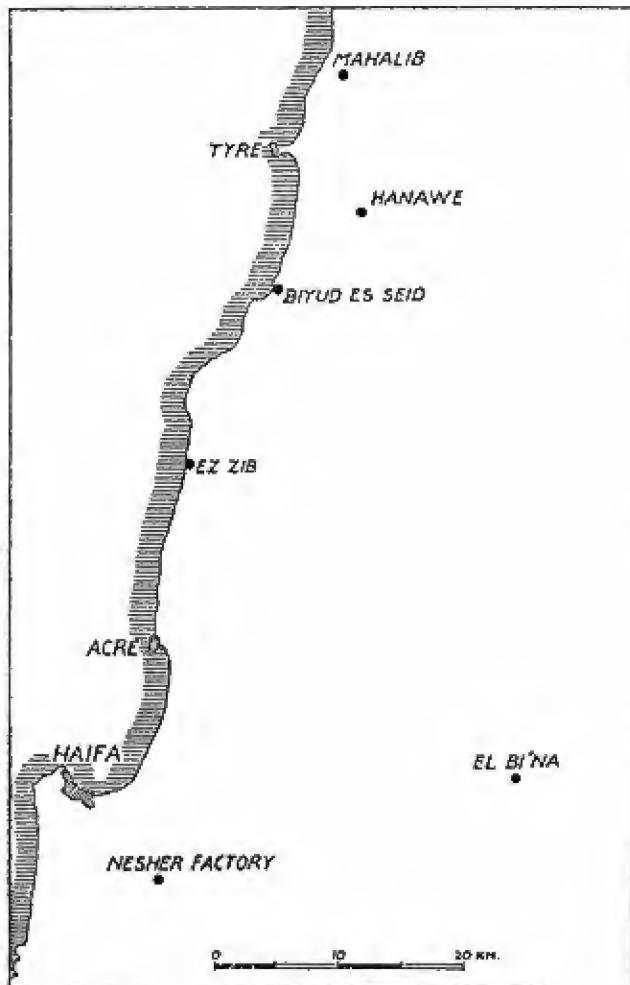


FIG. I.

3. Fragment of short side. Provenance unknown, now in the Musée du Cinquantenaire, Brussels (Ch. Clermont-Ganneau, *Album d'antiquités orientales*, Paris, 1897 (henceforward referred to as *Album*), Pl. L, No. 7; Cumont, *Fouilles de Doura-Europos* 1922–3, Paris, 1926, p. 150, n. 5).

4–8. Three fragments of long sides, one fragment of a short side, fragments of long

LEAD COFFINS FROM PALESTINE. II

and short sides joined. Provenance unknown,¹ now in the Istanbul Museum (A. Müfid, *Archaeologischer Anzeiger* (henceforward referred to as *AA*), 1932, c. 390–13, Figs. 1–5).

9. Fragment of long side. Provenance: Syria, now in the Museum Antiker Kleinkunst, Munich. Unpublished.²

10–11. Fragments of short and long sides and of covers of two coffins with identical decoration. Provenance: Syria, now in the Pelizaeus Museum, Hildesheim, Germany, Inv. Nos. 2644 and 2645. Unpublished.²

12. Fragment of a cover from Sidon, now in the Musée National, Beirut. Unpublished.²

13. Coffin. Provenance unknown, now in the Istanbul Museum (*AA*, c. 399 f., Fig. 13).

14. Cover, as preceding (*AA*, c. 406, Fig. 16).

15. Coffin. Provenance unknown, now in the Istanbul Museum (*AA*, c. 411 ff., Figs. 21–3).

16. Fragment of short side. Provenance unknown, now in the Musée National Beirut. Unpublished.

17. Short side. Provenance unknown, now in the Istanbul Museum (*AA*, c. 442, Fig. 45).

18. Coffin. Provenance unknown, now in the Istanbul Museum (*AA*, c. 417 f., Figs. 24–6).

19. Fragment of a long side. As preceding (*AA*, c. 419 f., Fig. 27).

20. Fragment of a long side. As preceding (*AA*, c. 419, Fig. 28).

20A. Fragment of long side. Provenance unknown, now in the Ny Carlsberg Glyptothek, Copenhagen, Inv. No. IN 2084 C.²

21. Long and short sides. As preceding (*AA*, c. 421 f., Figs. 29–30).

22. Coffin. Provenance: Maḥālib. Now in the Musée National, Beirut (Virolleaud in *Syria*, 1924, pp. 46–9, Pl. XVI; with a note by R. Dussaud).

23. Fragment of long side. Provenance unknown, now in the Musée National, Beirut. Unpublished.

24. Fragment of long side. Provenance unknown, now in the Musée du Cinquantenaire, Brussels (*Album*, Pl. L, No. 1).

25. Coffin. Provenance: Biyud es Said, near Tyre. Now in the Leyden Museum (J. P. J. Brant in *JHS*, 1932, p. 262 f., Pl. XI f.).

26. Coffin. Provenance: Syria. Now in the Metropolitan Museum of Art, New York (C. Alexander in the *Bulletin of the Metropolitan Museum of Art*, New York, 1932, No. 6, pp. 155–7, 2 Figs.).

27. Short side. Provenance unknown, now in the Musée National, Beirut. Unpublished.

¹ The indications of provenance given in the old Istanbul register are not used. Their evidence is also rejected by M. Müfid (*AA*, c. 400 f.). This view is confirmed by the unsuccessful efforts of MM. Perdrizet and Fossey to obtain any information about lead coffins at Ḥomṣ, one of the alleged places of origin (*BCH*, vol. xxi, p. 68, n. 1).

² I have to thank the Director of the Museum Antiker Kleinkunst for a photograph of coffin No. 9; the Keeper of the Pelizaeus Museum for a photograph of coffins Nos. 10–11; M. l'Émir M. Chéhab, Keeper of the Musée National, for permission to make reference to this and four other unpublished coffins and for the facilities very kindly allowed me for their study during my visit to Beirut; and the Keeper, Ny Carlsberg Glyptothek, for photographs of Nos. 20A, 27A.

M. AVI-YONAH

- 27A. Fragments of coffin. As No. 20A, Inventory No. IN 2084.
28. Coffin. Provenance unknown, now in the Istanbul Museum (*AA*, c. 425 f., Figs. 31-4).
29. Fragment of cover. Provenance unknown, now in the Musée National, Beirut. Unpublished.
30. Short side. Provenance unknown, now in the Istanbul Museum (*AA*, c. 442, Fig. 46).
31. Fragment of long side. Provenance unknown, now in the Musée du Cinquantenaire, Brussels (*Album*, Pl. L, No. 8).
32. Long side. Provenance: Syria, now in the Cairo Museum (C. C. Edgar, *Catalogue général, Graeco-Egyptian coffins*, Cairo, 1905, p. 13, Pl. VI, 2. Cat. No. 33125).
33. Coffin. Provenance unknown, now in the Istanbul Museum (*AA*, c. 427 f., Fig. 35, c. 429 f., Figs. 26-7).
34. Short side. As preceding (*AA*, c. 441 f., Fig. 44).
35. Coffin. As preceding (*AA*, c. 431 f., Fig. 38, c. 433 f., Fig. 40-1).
36. Fragment of long side. Provenance: Ruād (Aradus) (?) (de Saulcy, *Voyage en Syrie et autour de la Mer Morte*, Paris, 1853, Pl. XXI).
37. Long side. Provenance unknown, now in the Istanbul Museum (*AA*, c. 431 f., Fig. 39).
38. Long side. Now in the Musée du Cinquantenaire, Brussels (*Album*, Pl. L, No. 4).
39. Fragment of cover. Provenance unknown, now in the Istanbul Museum (*AA*, c. 437 f., Fig. 43).
40. Long side. Provenance unknown, now in the Musée du Cinquantenaire, Brussels (*Album*, Pl. L, No. 2-3).
41. Fragment of long side. Provenance unknown, now in the Istanbul Museum (*AA*, c. 437 f., Fig. 42).
42. Coffin. Provenance: el Bi'na, now in the Palestine Archaeological Museum (*QDAP*, IV, p. 91 f., Pl. LVI).
43. Coffin. Provenance: Nesher Factory, near Haifa, now in the Palestine Archaeological Museum (*QDAP*, IV, p. 93, Pl. LVI).
44. Coffin. As preceding (*QDAP*, IV, p. 93, Pl. LVI).
45. Fragment of long side. Provenance: Phoenicia, now in the Museum of Fine Arts, Boston (referred to *AA*, 1897, p. 428).¹
46-7. As preceding.
48. Fragment of short side. As preceding.
49. Fragment of cover. As preceding.
50. Coffin. Provenance: Hānāwe, now in the Louvre (*AA*, 1932, p. 428).

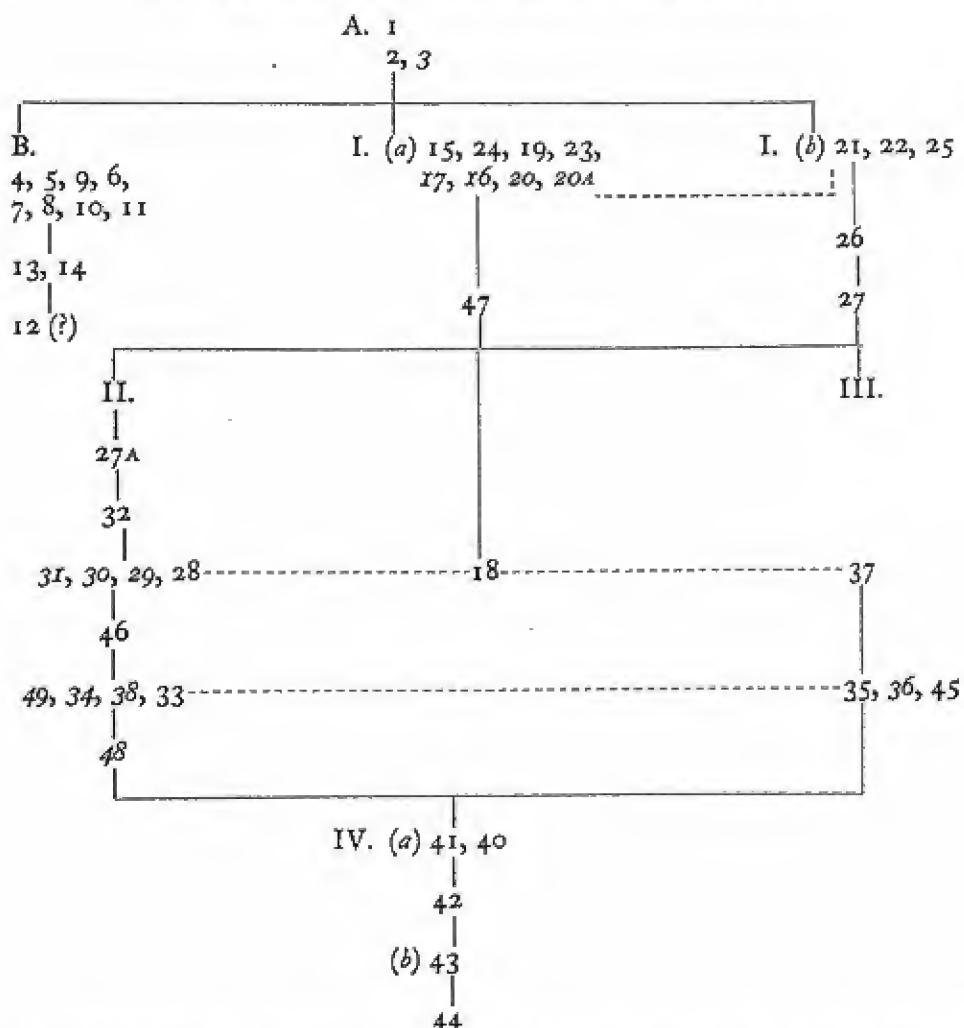
Main group A. No. 1 belongs to this class as it has the characteristic triple bunch of laurel leaves and a vine trellis on the cover; otherwise it differs from all other coffins of the class (with one exception). It is distinguished by a type of decoration recalling Hellenistic prototypes by the prevalence of figures on a bare background without any Oriental 'arabesque' pattern and the free,

¹ I have to thank the Keeper of the Museum of Fine Arts, Boston, for photographs of this and the subsequent coffins.

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though isocephalic, arrangement of the figures without a division of the long side into compartments. The figures are all of pagan deities, and most of them do not occur on any other coffin. One of them, however, a shepherd holding a *pedum* (Fig. 3, No. 24) enables us to connect this coffin with No. 2 and also to assign Nos. 4-14 to this class as a distinct group B.

Diagram showing the development of style in Class A



Note. Letters indicate main groups, roman numerals subgroups, arabic numerals are numbers of coffins in the preceding list. Unbroken lines indicate suggested lines of development, broken lines parallelism. Numbers printed in roman type refer to complete coffins or long sides, numbers in italics to short sides, covers or fragmentary long sides. Numbers printed together indicate close resemblance of decoration.

Group B. This group is of a somewhat degenerate character, its ornament including, besides the satyr referred to above, other figures with plump columns and clumsy wreaths. To the main body of this group, Nos. 4–8, now in the Istanbul Museum, Nos. 9–11 have been added because of identity of ornament, No. 14 because the figure of the satyr is reproduced on it, and No. 13 because it repeats a vine scroll found on No. 14. No. 12 seems also to be related to this group.

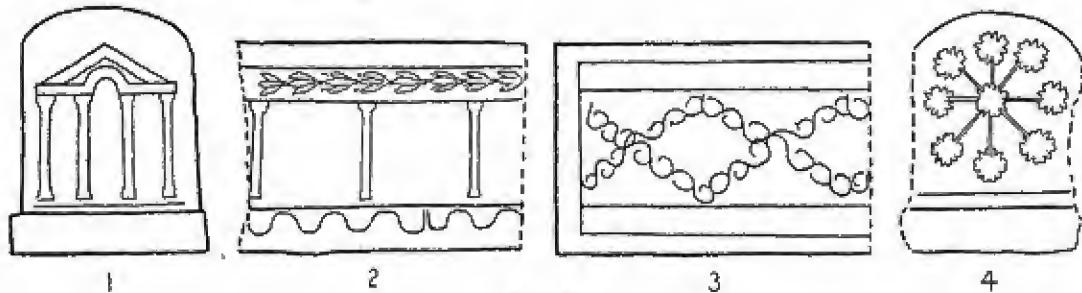


FIG. 2.

Analysis of group A. No. 2 is of great importance, as it furnishes the connecting link between No. 1, group B, and the rest of the coffins of class A. In this coffin the figure of the satyr is repeated together with long sides showing the arrangement characteristic of subgroups I to IV.¹ No. 3 repeats the use of a vine trellis as a gable found in No. 2 (Fig. 3, No. 16).

In subgroups I to IV the long side is divided into six panels by a row of columns. The same columns appear also supporting a gable on the short side. The lower side of the gable forms an arch between the two central columns, thus describing what is called a 'Syrian archivolt'.²

In the panels of the long side we see in the centre a sphinx alternating with a Gorgon's head; in the corners are either dolphins, bunches of laurel, or kraters, the intervals between which are filled with vine leaves.

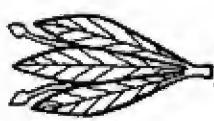
Subgroup I (a) and (b). The columns are spirally fluted for the upper two-thirds of their length and plain below (Fig. 3, No. 20). The laurel leaves have protruding wavy edges and the veins in the centre are almost obliterated (Fig. 3, No. 5). The vine leaf has a trefoil outline with raised edges and a twisted tendril (Fig. 3, No. 8). The sphinx is always crouched. The back short side shows in most coffins of this subgroup eight rays formed by cables proceeding from a rosette or a Gorgon's head and ending in rosettes³ with vine leaves occasionally dispersed between them.

¹ By overlooking this coffin M. Müfid was led to separate group B from group A, thus creating two classes where there is only one. ² Cf. note 1 on p. 92 above.

³ There are four types of rosettes in this group (Fig. 3, Nos. 12 to 15): (a) Fig. 3, No. 12 as in



5



6



7



8



9



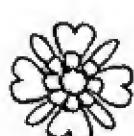
10



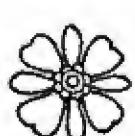
11



12



13



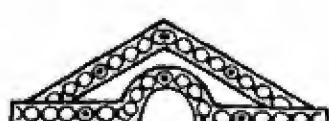
14



15



16



17



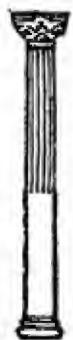
18



19



20



21



22



23



24

FIG. 3.

Nos. 15–17, 19–20, 20A, 23–4 have been placed together because of their close resemblance. Nos. 21, 22, and 25–7 have been separated as having a winding vine plant (Fig. 3, No. 19) as part of their decoration, which occurs also in 20A, otherwise closely resembling No. 20. Nos. 21–2 and 24 have a gable filled with vine branches (Fig. 3, No. 17). No. 26 is placed later, as its gable shows a transition to the later style; No. 27 is placed still later as its gable (Fig. 3, No. 18) has the full characteristics of the later style common in subgroups II to IV. No. 47 has been separated from I (a) as bearing a close resemblance to 18, which again is shown by its cover to be of one period with No. 28, and to agree in the use of the sitting sphinx with both 28 and 37.

Subgroup II. The shafts of the columns are two-thirds fluted straight and one-third plain (Fig. 3, No. 21). No. 27A shows this column together with laurel and vine leaves of the first type and in general resembles rather closely No. 21. It has therefore been placed first in this group. No. 32 has been placed next in this sub-group as it has laurel leaves of a transitional style between types 1 and 2, and a vine leaf of the earlier style. No. 28 continues this type with a rosette of type (c). No. 46 repeats the types of No. 28 but shows in part the laurel leaf of the transitional style (Fig. 3, No. 6); hence it is placed between 28 and 33. In No. 28, on the back short sides, vine leaves replace the rosettes; this applies also to Nos. 29–31, all of which have been therefore placed together. On the other hand, No. 33, the next coffin of this subgroup, is placed later as it shows both the laurel and the vine leaves of the second style (Fig. 3, Nos. 6 and 9). Both the laurel and vine leaves are flatter and show the veins. The cover of 33 corresponds to the covers of 38 and 35; all three have therefore been placed on one level. No. 33 is also placed together with 34, as their short sides resemble each other, and with 38 and 49 as their covers are similar. No. 48 already shows a leaf of the second and third (late) types; as it agrees in all other details with 34 it has been placed between this coffin and the subsequent group.

Subgroup III. The columns are twisted throughout their entire length (Fig. 3, No. 22). No. 37 shows a laurel leaf of the first type together with a vine leaf of the second; it has hence been placed first in this subgroup. No. 35 combines the second and third type of laurel leaves with the first and second type of vine leaf, it belongs therefore clearly to the middle of the transitional period. This applies also to 45. No. 36 resembles the long side of 35.

coffin No. 2; (b) a type with four double and four single leaves and a raised centre (Fig. 3, No. 13 in coffins Nos. 15, 16, 17, 18, 22); (c) a similar type with its centre flatter (Fig. 3, No. 14; coffins Nos. 28 and 35); (d) a type with twelve equal leaves and a sunk centre with a button (Fig. 3, No. 15, coffins Nos. 18 and 49).

Subgroup IV. All coffins of this group have the third type of laurel leaf (outstanding in bold relief, veins deeply marked, leaves joined closely together (Fig. 3, No. 7)). The 'vine' leaf resembles ivy (Fig. 3, No. 10). No. 41 shows a twisted column together with a column marked with a bead-and-reel pattern (Fig. 3, No. 23) which occurs also on No. 40. In No. 40 appears a double laurel leaf, which is repeated in No. 42. No. 41 has a helmeted bust of Minerva which is also repeated in No. 42. These are the characteristics of this subgroup; No. 42 has been placed later than 40–41, as it has several features unique in this class, such as a single leaf. Nos. 43–4 do not show the laurel leaf and have hence been assigned to a separate group IV (*b*). These coffins repeat, however, the gable of type three (Fig. 3, No. 18) and one of them the column of type two (Fig. 3, No. 21). In all other respects they show a gradual debasement of the decoration. The moulded gable is in one case shown without columns, floating in the air. Fishes of an awkward shape replace the dolphins, and the ivy leaves are much stylized (Fig. 3, No. 11). The decoration is extremely simplified. The last coffin of this series has a lid crossed by two cable lines and covered with circles. If we replace the circles by loops the decoration is very similar to that of class C.

Dating. In the absence of closely datable objects found in or with the coffins all attempts at dating are made on internal evidence and differ widely.

Since the publication of Colonna-Ceccaldi¹ based on information by Péretié,² some lead coffins of this class have been dated from the middle third to the third quarter of the fourth century A.D. Thus M. Dussaud dates No. 22 to the fourth century.³ On the other hand, M. Cumont once regarded the second century as a possible *terminus a quo*.⁴ The present writer arrived independently at the same conclusion as regards No. 25 and has been supported in his view by Miss C. Alexander in dating No. 26.⁵ J. P. J. Brant, however, regarded No. 25 as belonging to the third century⁶ and M. Müfid agrees with M. Dussaud in placing the coffins of subgroups I–III in the third or early fourth century A.D.⁷ M. Cumont appears now to agree with M. Dussaud.⁸

It seems, however, possible to reconcile these divergent views at least in part, by assuming that the development in style indicated above took some time. No. 42 is the only coffin accompanied by dating evidence, viz. pottery of the late third or early fourth century A.D. As it is one of the latest of this class, we

¹ *Revue archéologique*, 1869, I, p. 224 (cf. *Syria*, 1924, p. 48, n. 2).

² R. Dussaud in *Syria*, *ibid.*

³ As note 2.

⁴ *Antiquités acquises par les Musées Royaux depuis 1900*, p. 48 (quoted by Miss Alexander).

⁵ *JHS*, 1930, p. 310.

⁶ See the reference to No. 26 on p. 141.

⁷ *JHS*, 1932, pp. 263.

⁸ *AA*, c. 446.

⁹ *Fouilles de Doura-Europos*, Paris, 1926, p. 150, n. 5.

should then place subgroup IV in the transition from the third to the fourth century, subgroups II and III to the third, subgroup I to the transition between the second and third centuries, and Nos. 1-3 to the later half of the second century A.D. We cannot yet decide on the proper dating for the B group.¹

A few cases of parallels between this and other classes may be mentioned in conclusion. Thus the gable of type two (Fig. 3, No. 17) occurs also on a child's coffin of the Ashrafiyeh style.² Such repetitions are very rare. Imitations, on the other hand, are frequent. This applies especially to the wreaths of laurel leaves, which appear in a more or less debased style on several coffins in the Beirut Museum; the crosswise arrangement of these leaves on No. 39 is also repeated on some Beirut coffins.

Class B. Ascalon

Coffins of this class have hitherto been found mainly in southern Palestine, in the vicinity of Ascalon. There one has to look for their factory.

The first coffin of this class is linked to the preceding by the use of the tetrastyle temple with twisted columns and the Syrian archivolt on its short side and the division of the long side into compartments. The winding plant in the first and third intercolumnar space also recalls coffins in class A. In the second coffin the straight wreath of laurel leaves resembles the wreath formed by bunches of laurel in coffins of the former class. On the other hand, the third coffin of this class shows a loop, characteristic of class C.

Apart from the fact of their geographical proximity, the coffins of this class are connected (*a*) No. 1 and 2 by the use of the same type of rosette; (*b*) No. 1 and 3 by the repetition of the vine trellis.

One cannot, however, deny that there seems to be a great difference between the first two coffins of this class. No. 1 is evidently pagan, while No. 2 shows innocuous plant and genre subjects. The explanation which suggests itself would be that between the first and second burial in the common tomb an event occurred which would make the continuation of the manufacture of the old pagan types undesirable. Such an event is indicated by the spread of Christianity in the fourth century. The new type of decoration, with its predominance of the vine trellis would suit pagan and Christian purchasers alike, as it could be interpreted with reference to both the Dionysiac mysteries and to a popular type of Christian symbolism.

¹ Should our dating be regarded as too high, a comparison may be invited between these supposedly fourth-century coffins and the undoubtedly third-century work of Class C. It should be noted that recent discoveries (J. H. Iliffe, in *QDAP*, III, pp. 84-88) show that a higher dating than the current one is to be preferred for many objects of the Late Antique found in Palestine.

² P. Mouterde, *Syria*, 1929, pp. 238 ff.

LEAD COFFINS FROM PALESTINE. II

Dating. The last coffin of this class, No. 3, is dated by coins of Constantine found with it to the middle fourth century. It is a late example of this class, as can be seen from the stylized vine, with triangular leaves marked in outline and grapes represented by clusters of dots. (Cf. the graceful windings and naturalistic design in No. 2. The general principle of decoration, however, is the same in both, with a vine trellis crossing and re-crossing the lid and the long sides.) No. 2 would therefore appear earlier, and it seems not unreasonable to assign it to the early fourth century. No. 1 again, though found in the same tomb as No. 2 appears to be earlier than No. 2 because of its pagan character. This would date No. 1 to the end of the third century A.D., a date well in agreement with its style.

List of Coffins of Class B

1. Excavated at a tomb near Ni'ilya, in the neighbourhood of Ascalon; now in the Palestine Archaeological Museum (*QDAP*, IV, p. 94 f., Pl. LVII).
2. Found with the preceding (*QDAP*, IV, p. 95 f., Pl. LVII).
3. Found at Kh. el Khaṣās, near Ascalon (E. T. R. in *QDAP*, I, p. 36, Pl. XXIX, 1 and 2; M. Avi-Yonah in *JHS*, 1930, p. 311 f., Pl. XII, 3).
4. Found by Dr. E. L. Sukenik near Hederah colony (*QDAP*, II, p. 185).¹

Class C. Jerusalem

Coffins of this class are found in the vicinity of Jerusalem (see Fig. 4, p. 151), and were therefore in all probability manufactured there. This class is characterized by crossing lines of cable pattern, fields decorated with loops, and framed panels representing: (1) the Syrian funerary eagle in a distyle temple, (2) panels showing a Victory, (3) panel showing two Cupids. The various types of ornamentation are analysed in the following table:

	Nos. 1	2	3-6	7	8	9	10	11
Loops	.	×	×	×	×	×	×	×
Crossing cables	.	×	×	×	×	×	×	—
Gorgon mask	.	×	—	—	—	—	—	—
" in loop	.	×	—	—	—	—	—	—
Lions	.	×	—	—	—	—	—	—
Paris	.	×	—	×	—	—	—	—
Bunch of grapes	.	×	×	×	—	—	—	—
Syrian eagle in temple	.	—	×	×	—	—	—	—
" " loop	.	—	×	—	—	—	—	—
Cupids	.	—	—	×	×	×	×	×
Victory	.	—	—	—	×	×	—	—

× = present

— = absent

¹ This coffin, decorated with a vine trellis in relief, an arch with twisted columns, and a Cupid holding a bunch of grapes, may be related to this class.

There are two groups in this class. The first is represented by two coffins from the el 'Eizariya tomb. It is linked to the second group by the repetition of a panel representing the Syrian funerary eagle on No. 2 and No. 3 and by a repetition of the group of Paris and of grapes in a loop on Nos. 1 and 3. The general type of decoration, viz. crossing cables and loops, also supports this relation. The factory mark of the second group is the panel showing two Cupids and measuring 9 by 7 cm. By this panel even the small fragments of No. 11 could be identified as belonging to this class.

Dating. In *JHS*, 1930, p. 311, No. 9 of this class was dated by the present writer (on internal evidence) as belonging to the third century A.D. This dating has now been confirmed by the find of coins of Julia Domna (empress A.D. 173–217) with four coffins of this class, Nos. 3–6. The coffins of the first group are probably a little earlier, though there is no direct evidence of their date.

List of Coffins of Class C

Group A. 1. Found in a tomb at el 'Eizariya, now in the Palestine Archaeological Museum (*QDAP*, IV, p. 96 f., Pl. LVIII).

2. Found with the preceding (*QDAP*, IV, p. 96 f., Pl. LVIII).

Group B. 3–6. Found in tombs on the site of the Y.M.C.A. sports ground (*QDAP*, IV, p. 97 f., Pl. LIX).

7. Found near the Syrian Orphanage, Jerusalem, now in its Museum (*QDAP*, IV, p. 98 f., Pl. LIX).

8. Found with the preceding (*QDAP*, IV, p. 99).

9. Found at Ramallah (E. T. R. in *QDAP*, I, p. 36, Pl. XXIX, 3; M. Avi-Yonah in *JHS*, 1930, p. 310 f., Pl. XII, 2).

10. Found at Abu Ghōsh; now in the Museum of the Benedictine Monastery (Lauffs in the *Zeitschrift des Deutschen Palästina-Vereins*, 1915, p. 296).

11. Fragments of lead coffin found in a tomb in the Beit Israel Quarter, Jerusalem, by Salim Eff. Husseini, Assistant Inspector of Antiquities. Unpublished.

Class. D. Jerusalem

The only coffin of this class is definitely Christian, being decorated with Latin crosses and the monogram $\chi\omega$. It can be dated rather more closely than the others to the middle fourth century by the use of a Constantinian medal to make a decorative impression on a gold leaf found in it. Another sign of a late date is the replacing of crossing cable lines by plain bands.¹

1. Found in a tomb near the Syrian Orphanage, Jerusalem, and kept in its Museum (*QDAP*, IV, p. 99, Pl. LIX–X).

¹ Similar crossing lines decorated with a flower ornament were found on a child's sarcophagus, now in the Musée National, Beirut, together with a representation of the three Graces.

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2. A small lead plaque bearing the monogram thus ♀, of unknown provenance, now in the Palestine Archaeological Museum, might have belonged to a coffin related to the preceding one.

*Conclusion.*¹ The archaeological, artistic, and religious associations of lead coffins have been discussed by M. Cumont in *Les Fouilles de Doura-Europos*,



FIG. 4

1922-3, p. 150 ff., by R. P. Mouterde in *Syria*, 1929, pp. 247-9, by Arif Müfid in *Archaeologischer Anzeiger*, 1932, c. 423-46, by J. P. J. Brant in *JHS*, 1932, p. 262 f.,² and by the author in *JHS*, 1930, pp. 302-9.

¹ Mention may be made here of some lead coffins found in Palestine of which no trace remains: in the Carmel area one at Jaba' (E. v. Mühlinen, *ZDPV*, 1908, p. 192) and one at Kh. Sa'ide (*ibid.*, p. 20); at Tell Nuqeid, near Gaza, several (Musil, *Edom*, II, p. 53); one at Tell Mazār in the Jordan valley (Abel, *Revue biblique*, 1913, p. 227); the last one was used by Beduins for casting bullets.

² J. P. J. Brant also drew attention to the similarity of the decoration of lead coffins and *terra*

In order to assign to the lead coffins their proper place in Graeco-Roman industrial art, one must assess rightly the determining factors of time, place, makers, and public.

1. The time is that of a decaying Classical tradition.
2. The place, the coast of an Eastern province of the Roman Empire, with a population still predominantly Semitic under a thin veneer of Hellenism.
3. The makers are local artisans who for each cast re-arranged stereotyped patterns furnished by some industrial designer, who himself copied the work of others, the result being an offspring of Greek art thrice removed. These designers copied metal work, statues, reliefs, and engraved stones, drawing upon the common stock of Graeco-Roman subjects, a sort of conventional artistic κοινή indifferently used in Greece, Asia Minor, Phoenicia, Italy, Gaul, and everywhere readily understood by the Hellenized or Romanized populations. The models used in this particular case seem to have been the standard types elaborated in the fourth century B.C. and Neo-Attic decorative work rather than the classic art of the fifth century B.C. Nevertheless, it is just by using the Greek types that the artists prove the decay of the Greek spirit which still animated their prototypes, the Neo-Attic reliefs, chased silver work of Asia Minor and Alexandria, and Greek pottery in relief. The single elements of decoration are grouped in an arbitrary fashion, without much regard to the correct representation of myths and legends from which these elements were originally derived. The manufacturer was placing the ready-made patterns as he fancied.¹ This is in strong contrast with the Greek vases in reliefs, where identifiable representations of mythological and literary subjects occur.²
4. The public of these artists were the upper middle class, mostly farmers, who were rich enough to be above a simple clay coffin, but not rich enough to pay for an expensive marble or stone sarcophagus.

Taking all this into consideration it is astonishing how high a decorative level was reached in some of the earlier coffins. Some observers have been reminded of the fantastic effects of the third Pompeian style. All the elements are derived from purely Hellenistic prototypes with no direct evidence of the numerous native divinities of the Phoenician coast.

In the later stages there is a re-emergence of Oriental elements (the Syrian *sigillata*. Imports of the latter from Gaul are attested by finds at Samaria and Beisan (J. H. Iliffe, *QDAP*, II, p. 126).

¹ *B.M. Catalogue, Roman Pottery*, p. xx; Déchelette, *Les vases céramiques ornés de la Gaule romaine*, I, p. 1.

² F. Courby, *Les vases grecs à reliefs*, Paris, 1922, pp. 283–326.

LEAD COFFINS FROM PALESTINE. II

eagle, the vine trellis, and loops). In the fourth century there is also a falling off in the technical standard, defective dies are used, the parts of columns are badly adjusted. The decorative exuberance disappears and is replaced by the plain style of the later coffins with evident loss of artistic capacity. In comparison with the later workers even the makers of the early coffins appear to be creative artists in their use of the various combinations of patterns. Nevertheless lead coffins continued to be used in the fifth century A.D. as is attested by literary sources.¹

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¹ Cf. Mouterde in *Syria*, 1929, p. 249, n. 5. The story in the *Plerophories* of John Rufus, bishop of Maiumas (*Patrologia orientalis*, ed. Nau, VIII, p. 107, par. LII) which Clermont-Ganneau (*Recueil d'archéol. orientale*, III, p. 240) took to refer to lead coffins of the kind discussed here, refers in reality to lead coffins used to transport the bodies of the deceased from one place to another, as they are used to this day.

Additional Note. Since the above was written the Department has received through the kindness of the Würtembergisches Landesamt für Denkmalspflege photographs of a lead coffin in the Stuttgart Museum, belonging to Class A, group B (See pp. 139-148). This coffin (No. 51) furnishes a second connecting link between groups A and B (see p. 144) and is helpful in placing group B in chronological relation with group A (p. 148). This coffin combines a very complete series of the degenerate types of group B (including a modified type imitating the satyr, Fig. 3, No. 24) and one short side of characteristic B type (cf. AA, c. 393, Fig. 5) with another short side and a cover of late A type. The second short side has a gable as in Fig. 3, No. 18, vine leaves of type 9 in Fig. 3, and wobbly columns as in the later coffins of subgroup IV. On the cover we find on the other hand vine leaves of type 8 (Fig. 3) and rosettes of a kind similar to but later than No. 14 in Fig. 3. On the whole the cover resembles most closely that of No. 46. This places it between Nos. 28 and 35, both of which resemble it in certain details. In view of its obviously transitional character coffin No. 51 is placed first in group B. So far the links between it and No. 2 (which represents a point at which the factory of Class A was still united) are missing. Coffin No. 51 might be assigned to the late third century. It is interesting to note that the provenance of this coffin, viz. Tyre, agrees with the place assigned to the manufacture of coffins of this class (p. 140).

EVLIYA TSHELEBI'S TRAVELS IN PALESTINE. II.¹

fo. 86^r, 1. 5. **T**HREE is a yellow, oblong, whetstone-like stone in this auspicious House. Ibrāhīm, the Friend of Allāh, used it as a pillow for his head, the impression of which is still visible. Several of the detestable Franks tried to extract it from its place and to steal it. Yet they were unable to chip off even one *qīrāf* of it. So they left it as it was. Some of them perished thereby. The survivors fled. The noble 'House' is still a shrine for high and low. Many thousand thanks to the Creator that I too have been enabled to visit it.

In a rocky stretch of land north of this shrine is the sanctuary of Ṣiddīq, son of Ifrāin, son of Yūsuf, son of Ya'qūb—peace be on both of them. It is a large shrine which Ghāzi Sinān Pāsha² built over the place where Hazret-i Ṣiddīq was buried. Schismatics (*rāfiziler*) are yet living in it. They believe in him, and when they take an oath they swear 'by Hazret-i Ṣiddīq'.

fo. 86^r, 1. 10. Farther south lies the village of '*Anebta*', situated in a valley and inhabited by one hundred Druze families.

Another hour's journey to the south is the village of *Sūq-i 'Atīq*. 'Anōq, the father of 'Oj, is buried there in a cave in a ravine. This village consists of two hundred houses of loathsome Druzes. It is called *Qaryat as-Sūq* (village of the Market) because of the market held there once a week.

Then comes the village of *Jish*,³ with one hundred houses of accursed believers in the transmigration of souls (*tenāsukhi mezhebindén*). Yet what beautiful boys and girls they have! And what a climate! Every one of these girls has queenly, gazelle-like, bewitching eyes, which captivate the beholder—an unusual sight. The following hemistich is about them.⁴

We passed this village by. The bottom of the slope is called *Wādi al-Jish* (the Valley of Jish), and it is like the bottom of Hell (*derek-i esfel*), a terrifying, dangerous, and insecure place. Our comrades, detailed to accompany us fo. 86^r, 1. 15. (on our tour) from Śaida, lost their heads. With our arms in readiness, we passed it safely and without being plundered, thank God. From this village we had a narrow escape to the village of *Yāzūn*,⁵ which also consists of one hundred houses of schismatics. Thence. . . .

¹ Continued from p. 108.

² With regard to other buildings erected by Sinān Pāsha in Galilee cf. Samuel Yemshel in *Ozar Massa'oth*, ed. Eisenstein, 1926, p. 200 (Mosque at Sa'sa'); Hājjī Khalifa, *Jihānumā*, p. 568, l. 7 (Caravanserai at 'Uyūn at-Tujjār), and the bazaar at Ṣafad, *v. infra*, p. 145.

³ P.E.F. map, IV, P.e.

⁴ The hemistich is not mentioned in the manuscript nor is a space provided for it.

⁵ Yāzūn, cf. Robinson, *Biblical Researches*, London, 1841, Vol. III, p. 371, P.E.F. map, IV, O.e.

DESCRIPTION OF THE VILLAGE OF 'AIN AZ-ZEITŪN¹ (SPRING OF OLIVES) AND 'AIN MEIRŪN²

These are two springs in the village of *Yāzūn*, on the slopes of Mount Zābul,² west of Ṣafad. There are huge caves above 'Ain Meirūn, each holding from one to two thousand people. There is also a cave dating back to the times of 'Ād b. Shaddād. It has huge rock-cut basins, but they do not contain a single drop of water. When the time of the Jewish feast approaches, i.e. the notorious (Feast of the) Tabernacles (*qāmish*),³ all people ('Arab *ve 'ajem*), mostly Druzes, Timānis, Yezīdis, and Mervānis, are wont to assemble there—a dangerous crowd, counting several thousands. Like a great body of soldiers they assemble inside the cave and wait there.

Now on the day of the Jewish Festival a thunder comes from those rocks (by fo. 86^r, divine agency), and clear water wells up, filling to the brim all those tanks and l. 20. reservoirs which remain empty throughout the year. The ground (sc. in front of the caves?) becomes like a parade ground (or: a 'battle-field', *kuran kurang*). All the different communities go in and bathe. Every one who lies under a spell, or any one who is poisoned, or any one who suffers from recurrent fever or rheumatism, or any one afflicted by any other trouble, will so recover from his unhappy condition and gain a new lease of life, as by a miracle (*hikmēt ilē*).

Thus for three days and nights several thousands of people enjoy life in this way. They fill their bottles, flasks, and jars with this life-giving water in order to obtain a blessing (*tabarrukan*). As 'Meirūn Water' they send it over land and sea to every country, as it is a remedy for seventy ailments. After three days the water disappears again. Late comers have to drink from what remains in the tanks and take it away with them.

The belief held by the inhabitants of the district about it is that it represents fo. 86^r, a single tear of Ya'qūb. They say that Ya'qūb and Ishāq inhabited these l. 25. caves. (In fact they offer a magnificent view.) As it was not the season when I happened to visit the place, not a single drop of water was to be found in the tanks. I merely made my two prostrations and recited my prayers. Within eleven hours we had left behind the villages so visited.

¹ P.E.F. map, IV, P.f.

² For the tradition that Ṣafad is in the territory of the tribe of Zebulon cf. also Ḥājjī Khalifa, *Zihānnūmā*, p. 568, l. 7 from bottom.

³ This is a pardonable mistake. The Jewish festival which attracts crowds of pilgrims to Meiron is held on the so-called Lag be-Omer, the 18th Iyar, on the 33rd day after the beginning of Passover.

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DESCRIPTION OF THE CITADEL OF THE COUNTRY
OF THE JEWS, ŞAFAD¹

The first borough (*gayaşa*) on the face of the mountains to be inhabited after the Deluge was that of Jüdi, near the town of Mōşul. About it the verse was inspired (Qur'ān, XI. 46), 'And it [sc. the Ark] rested on the Jüdi'.² Then Sām, son of Nūh, built Damascus and this town of Şafad.

It was inhabited till the time of Ya'qūb, when an innumerable host lived in its valleys and on the hills (around it). It was the original home of the Children of Israel.
fo. 86^r, l. 30. Later on, when Nebuchadnezzar sought the blood of Yahya, the Prophet, he massacred the Israelites and devastated Şafad as well. In short, it came into the possession of seventy nations.

Vol. III, p. 118.³

DESCRIPTION OF KAFR NĀHŪN, i.e. THE TOWN OF ŞAFAD

After the Deluge its founder was Sām, son of Nūh—peace be on him. At the time of Ya'qūb this town prospered so much that even 'bustling' (lit. 'whispering', *zaghzagha gibî*) towns, like Asqalān, Beisān, Filistīn, Ṭabaristān,⁴ and Jerusalem were not so prosperous as this city of Şafad.

Because all the Children of Israel originated from this town of Şafad, and had their ancient Temple there, it is like the Ka'ba to them, even to this day.

In the year⁵ Selīm Shāh took it from the despicable Circassians without a blow. The troops who could not go on to Egypt he stationed there as garrison, before himself proceeding.

It is still a *sanjāq* in the province (*eyālēt*) of Sāda. It is administered by farming the public revenues. The *Mir-i Livā* collects for the private purse of His Majesty 373,800 *yük* of *aqče*,⁶ one thousand rifles for the musketeers, and . . .⁷ *yük* of *aqče* for the Imperial Treasury. A sum of one hundred *kīsē*⁸

¹ With double spelling, Şafad and Şafat.

² Cf. Yāqūt, II, 653, s.v. Dair al-Jūdī.

³ These sections in smaller type are translated from Vol. III of the printed edition (ed. by Ahmed Jewdet, İstanbul, A.H. 1314/A.D. 1896/97) p. 118.

⁴ In the printed edition طبرستان, an obvious mistake for طبریان which in itself stands for تبریز. Tiberias.

⁵ No year mentioned nor space left for it in the MS. Of course it should be A.H. 922 (Ibn Iyās, III, 101, l. 5 from bottom). In the diary of Sultān Selīm, published in Feridūn's *Münshe'at* (German translation by Hallî Edhem Pasha, *Tagebuch der ägyptischen Expedition des Sultans Selim*, I, p. 16) the occupation of Şafad is not mentioned at all. On the 9th Sha'bān, 923 (25th September, 1517) it was granted together with the şanjāqs of Jerusalem and Gaza to Jānbirdī al-Ghazzāli (*ibid.*, p. 27).

⁶ An *aqče* had in the seventeenth century the value of 1/80 *girsh*.

⁷ No sum mentioned; neither is there a lacuna for its insertion.

⁸ A *kīsē* is equal to five hundred piastres.

per annum is left for him. Previously it belonged to the province of Damascus, and at the time of its 'delivery' [sc. from the Mamluks] it had one hundred ^{fo. 86^r, and six *tīmārs*¹ and nine *za'āmet*². The holders of these were not required to ^{l. 35.} go to war, but were put in charge of travellers and Moslem pilgrims visiting Jerusalem, Damascus, and the sea-port towns, to escort them hither and thither.³}

There are regiment commanders and commandants of Janissaries in this city. Three hundred *aqče* a year are for the office of the *qāḍi*. The sub-district (*nāhiya*) consists of four hundred villages, difficult of access ('āṣi). Every year the sum of six *kīsē* accrues from sentences passed.

The castle is ruined. It has neither a warden (*dizzdār*), nor feudal retainers to defend it (*hiyārji*), nor a provincial colonel-commandant of the feudal levies (*ketkhuda yeri*), nor a colonel of the Janissaries (*yeničeri āghāsi*), nor notables. But there are many Jews.

Each of the four orthodox rites has its *sheikh al-Islām*. There is also a Chief of the descendants of the Prophet (*naqīb al-ashrāf*).

Continued from Vol. III, p. 119.

When Sultān Selim Yāvūz I took this city from the Sultān al-Ghaurī of the Egyptian Circassian dynasty, it had, according to the Register of the eunuch Sinān Pāsha, a *kharāj* tax of six times one hundred thousand taxpayers. To-day between seventy and eighty thousand Jews still live there.

The town consists entirely of Jewish houses. According to their vain belief a Jew cannot be considered anything but a 'black Jew' (*gara jifūt*) if he does not visit this city once in his life; or, if being unable to do so, he does not rub his face with its dust; or if he does not drink from its water; or does not fumigate himself with the (smoke of the) autumnal leaves of its trees.

Certain chronicles include the description of this city and the manner in which it is built together with its public edifices and buildings. In the volume about the Holy Pilgrimage I have written a detailed account of all shrines of the sons of Ya'qūb and Ismā'il there, well-known names and features; of the 'House of Sorrows' (*beit al-āḥzān*) of Ya'qūb, the Houses of Ifrāím, son of Yūsuf, Ishāq, Ismā'il, and Ayyūb, together with a thousand other notes.

The citadel rises high into the sky. It is a lofty castle, which is inside an hour's walk from the valleys and city below. On top of its mountain is a round masonry building, an ancient, wonderful castle. At the time of the conquest, al-Malik aż-Zāhir took it from the Franks only with great difficulty.⁴ He had ^{fo. 86^r, it dismantled at several places.⁵ Nowadays goats and sheep are kept there ^{l. 40.}}

¹ Fief with a yearly revenue of less than 20,000 *aqče*.

² Fief with a yearly revenue of at least 20,000 *aqče*.

³ See p. 140, n. 3.

⁴ On the 18th of Shawwāl 664 (23rd July 1266).

⁵ This is, of course, incorrect. Far from dismantling the walls, Baybars repaired the damages to the

during winter. But no human beings nor any buildings are there, though the suburb below is inhabited. The houses are built one above the other, overlooking places like the abyss of Ghayya in Hell.

The city has seven quarters with thirteen hundred inhabited houses, built of mud and lime, all being synagogues (?) (*ve jümlé mihrābdır*). Yet it is densely populated.

The mosque of Sheikh Ni'me is in the Market of Mālik. A lofty dome of elegant design covers a square enclosure. It is an imposing Friday mosque, measuring 50 feet each side. The interior is revetted with marble slabs to a height of a man. For two ells above the marble the surface is painted with fruit blossoms in a great variety of colours. The borders are wonderfully inscribed porcelain tiles.

^{fo. 86r,} The following verse is written on glazed Kāshān tiles over the prayer niche:
 1. 45. 'But he only shall visit the Temples of God who believeth in God and the last day' (Sale: Qur'ān, Sūra IX. 18). Over the windows flanking (and written also on Kāshān tiles) is the verse (Qur'ān, Sūra LV. 26), 'Every creature which liveth on the earth is subject to decay'.

citadel caused by his own machines, as may be seen from the wording of his inscription embedded in a wall of the citadel. The Arabic text of this inscription, which has disappeared long ago, has been preserved by Nuwairi and Maqrīzī (*Sulūk*, MS. Paris, Ar. vol. 726, fol. 172^r, l. 5 from bottom ff., trsl. by Quatremère, *Sultans mamelouks*, I b, p. 48). Maqrīzī's text quoted above is abridged and shows slight changes in the remaining part of the text but as it has not been published in its original form, I transcribe it here according to Nuwairi's *Nihāyat al-'arab*, MS. Leyden, Or. 2 m, fo. 182^r. l. 3 from bottom ff.:

ولقد كتبنا في الزبور من بعد الذكر ان الارض يرثها عبادى الصالحون
 (Qur'ān, XXI. 105) اوليك حزب الله الا ان حزب الله هم المفلحون
 (LVIII. 22) امر بتجديد هذه القلعة المحروسة وتحصينها وتكلمة عمارتها وتحسينها
 من خلصها من ايدي الفرج الملاعين وردها الى ايدي المسلمين ونقلها من
 مسكن اخوة الداوده الى سكن اخوة المؤمنين فاعادها للإيمان كما بداها اول مرة
 وجعلها للكفار حسارة وحسرة ولم يزل بنفسه يجتهد ويعاشر حتى عوض عن
 الكنائس بالجوامع والبيع بالمساجد ويدل الكفر بالإيمان والنافوس بالأذان
 والإنجيل بالقرآن ووقف بنفسه التي هي انفي النفوس حتى حمل تراب

Sheikh Ni'me, the founder (*sāhib*) of the mosque, lies buried outside the southern door.

Near this mosque is the *jāmi'* *al-mu'allaq* (the 'Overhanging' Mosque). Its lower part is empty, being used as store-rooms, which fact gave rise to the name. It is reached by a flight of seven stone steps from either end. It is a large, ancient Friday mosque.

The *jāmi'* *al-ahmar* (Red Mosque) is lower down. It is the largest of all. The Commandant of the city, Sāleḥ Bey, had it repaired and restored so that it is now a place like paradise. It measures 120 feet in length and 80 feet in width.^{fo. 86v, l. 1.} Its interior is solid masonry, domed, with groined vaults.

The dated inscription on the pulpit relating to its restoration runs as follows:¹

جَهْ صَالِحٍ كَيْ يَلْقَى الرِّضَا عِنْدَ الْقِضَا يَادَ اللَّهِ مُولَاهُ الْكَرِيمُ

'O Sāliḥ who will meet with pleasure on judgement day, remembering Allah, thy generous Lord' (?) The date would be summed up by the words *lak ar-ridā*, i.e. A.H. 1082.²

Over the prayer niche the Verse of the Throne (Sura II, v. 256) is written in very clear script. Under the mosque and sanctuary there is a cistern built with columns. In winter-time it is filled to the brim with water, which is drunk in July by all the populace to quench their thirst. It is collected rain-water, ice-cold, clear, and refreshing.

خنادقها وحجاراتها منه ومن خواصه على الرؤوس سلطان الاسلام والمسلمين ومسترد
ضوال الدين بميد التثار فاتح القلاع والخصون والامصار وارث الملك سلطان
العرب والعجم والترك اسكندر الزمان صاحب القرآن ابو الفتح بيبرس قيم
امير المؤمنين خلد الله سلطانه فمن صارت اليه هذه القلمة من ملوك الاسلام
ومن سكنها من المجاهدين المتأثرين على الدوام³ فيجعل لهذا السلطان فاتحها
ومجددها نصيبا من اجره ولا يخلية من الرحمة في سره وجهه في طول عمره
فانه جعلها دار يمن واما ان كانت دار كفر وطغيان وصار يقال عمر الله
صرحها بعد ان كان يقال عجل الله فتحها والعاقبة للمؤمنين الى يوم الدين .

¹ No attempt was made at correcting this faulty inscription which is no more *in situ*.

² $30+20+1+30+200+800+1 = 1082^{(1)}$.

³ MS.: الدواب

The length and breadth of this sanctuary is 100 feet. Over its southern entrance there is a towering minaret roofed with lead. The roofs of the mosque are plastered with lime.

fo. 86^v, l. 5. The dated inscription over the entrance to the Sanctuary is:

بسم الله الرحمن الرحيم . امر بانشاء هذا الجامع المباركه مولانا السلطان
 الملك⁽¹⁾ الدنيا والدين سلطان الاسلام والمسلمين قاتل الكفرة والفسقة والمتمردين
 سرور⁽²⁾ الصالح اقسم⁽³⁾ امير المؤمنين وذلك في سنة اربع وسبعين وستمائة .

'In the name of the most merciful God. Ordered the building of this blessed Friday mosque our Lord the Sultān, al-Malik az-Zāhir, [rukñ] ad-dunya wa-d-dīn, the Sultān of Islām and Moslems, slayer of infidels, heretics and rebellious people, . . . Baybars az-Sālih, joint partner (qasīm) of the Commander of the Faithful, in the year 674.' (1275-6.)

There are, besides, the Insī Mosque, that of Athar Tāha, which is that of the Forty Martyrs; and in the Ṣawābin Quarter that of Sheikh 'Isa; also the mosque in the Quarter of the Kurds, and the Sinimmāriyye Mosque,² called also the Mosque of the Medresé. Besides these Friday mosques (*jāmi'ler*) there are smaller ones (*mesājidler*) and six *medresés*, the first of which is the Sinimmāriyye with its large building, with large *waqfs*, one *Dār al-qurrā'*, and seven elementary schools for small boys.

fo. 86^v, l. 10. There are also seven *zawāya* and six public baths; three of which are open all the year through. Near the palace of the Pāsha is the Ambergris Bath (*hammām-i 'amberiyye⁽¹⁾*). Honestly and truly it is *jemī'i* (?). Its walls are amber-coloured, all the way round. Its deep, bubbling, boiling water, its temperature, and architecture are all very fine. (A similar public bath is that

¹ I read on a squeeze of this inscription, kept in the Records Office of the Department of Antiquities, the following:

(1) بسلة . امر بانشاء هذا الجامع المبارك مولانا السلطان الملك الظاهر
 (2) entirely obliterated and the beginning of (3)
 ... الكفرة والمشركين قاهل⁽³⁾ الخوارج (4) والمتمردين بيسرين الصال[جي]
 وذلك في سنة اربع وسبعين وستمائة . two to three words missing

The translation of Evliya's text has been corrected accordingly.

² Written Sitmār.

of Güzel Hissar in Āidīn, known as the 'Bath of the Sultān'.) There is another bath, the 'new one'. Yet this is not so richly adorned. Still another bath was built by public donations, while one bath is now closed to the public.

There are three caravanserais. One, the Pāsha Khān, is below the citadel. It is a large caravanserai, with an iron gate like that of a castle, and square in plan. Right round it measures six hundred paces. It stands four stories high. Previously twelve thousand Jews lived in it. But at present they number only two thousand.

The city has three covered markets, two of which are unoccupied, their shops being locked up. They have now become guest-houses for travellers. Yet the market of Sinān Pāsha, near the mosque of Sheikh Ni'me, is flourishing and in repair (*ma'mūr ve müzeyyendir*). A flight of fifteen stone steps leads to it. At both ends it is provided with iron doors. It consists of twenty shops, all built of stone. Besides these, there are another hundred and twenty shops in this city. All contain valuable things, and all are built of masonry, their quoins being of white stone. There is no wooden building whatsoever. Yet the doors of the houses are richly adorned and strongly made.

The magnificent palace, airy and elevated, is that of the Pāsha. It consists of seventy rooms richly adorned, and complete. It is reserved as the governor's residence. Over the central hall the following inscription is placed:

الا يا داري لا يدخلك ظلمى ولا يدرك صاحبک الزمانى
فنعم الدار تأوى كل ضيف اذا جاء الضيف به ضاق المكانى

*'My House, oppression never enter thee!
Misfortune never do thy owner wrong!
A charming house that shelters every guest,
And grows more spacious as each guest appears.'*

وهدى عمارت سنة ٩٨٠ محمد بن برى سنة ٩٨٠ لمولانا

fo. 86v,
l. 20.

عزنا السلطان الملك [lacuna] الظاهر ابو سعيد

'This is the building [A.H. 980] of Muhammad b. Peri, [A.H. 980]. Honour be to our Lord, the Sultān al-Malik [lacuna] az-Zāhir Abū Sa'īd.'

The gardens of this town of Şafad are (mostly) olive groves and mulberry plantations. Because it is situated on a high mountain its climate is healthy and agreeable. Its waters are exceedingly sweet. There are two springs of al-Malik az-Zāhir, which flow from the hills about the city.

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Yet, because of oppression, the inhabitants of the city are poor. The Jews are more numerous than the Mohammedans. The capitation tax from all the seven Jewish quarters is paid for nine thousand. With previously seventy thousand Jews living here, this was a magnificent city. Now it is built on terraces, the houses are still inhabited, but there is no outstanding person amongst them (*beni ādemdén bir ferd-i āferid*). All have moved off to the city of Saloniki.

fo. 86^v, In former times Şafad boasted of three thousand felt manufactories, of which l. 25. only forty have survived. The felt of Şafad was known all over the inhabited world.

The reason for the large number of the Jewish inhabitants is this, that it was the original home of the Children of Israel, and, comparison apart, is their *Ka'ba*. In this *beit al-ahzān* ('House of Sorrows') all the Prophets and their children lived and grew up here; here too they are buried. In their chronicles there is a book of seven volumes treating of Şafad.

Above the Jewish quarter there are two Kurdish quarters. All their people wear striped cloaks, *'abāyas*. There are few boys and girls there. The women folk wear a white sheet [sc. of cloth over their clothing].

Of the renowned kinds of food and drink, pure white bread, olives, and honey may especially be mentioned. Their handicraft and manufactures are *kilims*, felt and prayer carpets, which are famous. May Allah increase them!¹

DESCRIPTION OF THE SHRINE OF ŞAFAD

fo. 86^v, First comes the Sanctuary of the shrine of Ya'qūb. When parting from l. 30. Yūsuf, he shut himself up and lived in seclusion in the cave known as *beit al-ahzān* ('House of Sorrows'), which is a huge cave south of the citadel. It forms a mosque, yet it is not built. Its prayer niche (*mīhrāb*), points to Jerusalem. However, according to the calculation of the 'zones' it is also directed towards the *Ka'ba*. For whosoever goes from this city of Şafad to the *Ka'ba*, goes first straight to Jerusalem, thence to the 'Aqaba of Egypt and thence along the coast of the Red Sea—direct to the noble Mecca.

From remote times the *mīhrāb* of the 'House of Sorrows', carved into the rock, has pointed towards Jerusalem.² But no traces of any constructions whatsoever are there, all being caves. Outside are gardens, like the earthly paradise of *Irm* (sc. *dhāt al-'imād*; cf. Qur'ān, LXXXIX. 6), which was made by fo. 86^v, the hand of God Almighty. It is also a *tekké* of the Prophets of Allah (i.e. l. 35.

¹ *zādaka-lلّه* for *zādaha-lلّه!*

² Cf. the plan of the cave published in this *Quarterly*, Vol. II, p. 129.

Ya'qūb?). In its garden, all round it, several thousand great saints, pious and godly people, sheikhs and notables, are buried.

Over the narrow, low entrance to the 'House of Sorrows', facing eastward, is an oblong, white marble slab let into the rock, on which the following is written. Inscription:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ . فَلَمَّا أَنْجَاهُ الْبَشِيرُ الْقَادُ عَلَى وَجْهِهِ فَارْتَدَ بَصِيرًا .
 امْرٌ بِعِمارَتِ هَذِهِ الْمَزَارِ الْمَبَارَكَةِ عَلَى ضَرِيعِ سَيِّدِ الَّذِي بَقَيْصَ حَاجُورِ
 الصَّدِيقِ إِلَى أَبِيهِ يَعْقُوبِ عَلَيْهِمُ السَّلَامُ مِنْ عَبْدِ الْفَقِيرِ إِلَى اللَّهِ الْمَقْرِ السَّيْفِيِ
 فُوزِيِّ اُولَادِ اَدَهْمِيِّ التَّنْمِيِّ الْمَعْظَمِ بِقَلْبِهِ صَفَتُ الْمَحْرُوسَهُ
 الْاَدَهْمِيِّ رَحْمَتُ اللَّهِ عَلَيْهِ بِتَارِيخِ شَهْرِ رَبِيعِ الْاُولِ سَنَةِ خَمْسٍ وَعَشْرِينَ
 وَثَمَانِ وَمَائَةٍ .^۱

This door leads into a huge cave used as a mosque. All four sides of it are fo. 86v, embellished with tambourines, kettle drums, axes, cymbals, and drums (*tabil*-^{1. 40.}
ler). On either side of the *mīhrāb* there are banners of Ya'qūb and of 'Abbās, on a pair of poles. It is a mosque embellished with various lamps, candle lights, and oil lamps. On Monday and Friday nights, as well as on every other holy night, all the sheikhs of the town and the Sheikh [sc. of the order of] 'Abd al-Qādir al-Gilānī (who is *serçeshme*), would come with all their dervishes at nightfall to this mosque. They would play the tambourines and perform the *zikr*, thus enflaming the hearts of all those who love Allah, leaving them amazed. Such is the time-honoured ceremony.

Behind the mosque to the south is the door to yet another cave. This is the 'House of Sorrows' (*beit al-ahzān*), where Ya'qūb used to sit in a cell (*hujra*) like a window bay. It is a spacious cave. In the four sides there are twelve fo. 86v, small caves each with a small opening. Within them the twelve 'respected' ^{1. 45.} (*dhu'l-ihtirām*) sons of Ya'qūb used to retire (sc. for meditation). On entering it one is amazed. There is an odour of sanctity (*rūhāniyyēt*), which perfumes the mind of the pious visitor ('āshiqān-i zuvvār) with a fragrance like musk and ambergris.

It was in this cave that Ya'qūb wept for forty years over the loss of Yūsuf,

¹ No translation of this badly corrupted text is given as the correct transcription and translation of this inscription has been already published, cf. L. A. Mayer, 'Satura Epigraphica Arabica', II, *QDAP*, II, p. 127

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until he became blind. The stones were pierced by hollows caused by the constant drip of his tears. The chronicles mention his sorrow.

On this spot the faithful Jubrā'il descended to Ya'qūb. By the will of Allah
fo. 87^r, the rock was split asunder at the place through which he entered. It is a
l. 1. polished, shining rock, as if it has just left the hand of the sculptor. This is a
place which ought to be seen, as it can be neither explained nor described.

Couplet:

شیدن کی بو دماننده دیده

مضونجه ید قدرت اثر برقادار

'You who pray, perceive the precious thing you see
Is living rock, the work of God's almighty hand.'

In this cave is the shrine of Khidr (= Elijah) and that of Dānyāl (= Daniel). In fact, Nebuchadnezzar, when devastating this country, found Dānyāl in this cave and took him as a prisoner to Persia.

Outside the cave, to the right-hand side of the one which is used as a mosque,
fo. 87^r, is a huge cavern. According to the chronicle *husn al-muḥādara* ten out of
l. 5. the thirteen children of Ya'qūb are buried here. First comes the shrine of Yahūdā, yet it is doubtful whether he was a prophet.

Dūvil was not a Prophet; while they are at variance as to the prophetic office of Sammūl. Mas-hara' again was not a prophet, nor were Zāhēl and Dārem, [lacuna] though the latter was a learned and a wise man. Lāvī was not a prophet, neither was 'Azarya nor Radām. All these children of Ya'qūb are buried in this cave, yet two sons of his, Mayā'ēl and Hesyān, having been already mentioned with their villages, have been enumerated there. Yet Ya'qūb, Ishāq, Yūsuf, and Ibn Yamīn lie buried in Egypt. These rest at Hebron, near Jerusalem (!). Besides, there are buried in this cave of *Beit al-ahzān* the sons of Ismā'il, whose names are as follows: Masma', Demā, Tābit, Mash, Idbil, Qais, and Mu'ina. All of them are buried in one cave.

Yet the cave under the citadel is called the 'Grotto of Qetūr' (or: 'the dripping grotto'). Again, sons of Ismā'il have been buried here, viz. Qetūr,
fo. 87^r, 'Azarya, Keda, Fetdemā, and Timā. The entrance to the cave is closed. Yet
l. 10. they are visited. Their visitors are mostly Jews, who come thither very often. They do this because it is written in their chronicles.

(To be continued)

Translated by St. H. STEPHAN.
Annotated by L. A. MAYER.

AN ANCIENT CISTERNS IN THE GROUNDS OF GOVERNMENT HOUSE, JERUSALEM

WHILE planting trees in the grounds of Government House, Jerusalem, the labourers discovered an ancient cistern, containing an XVIIIth-Dynasty steatite scarab¹ with a bronze bezel ring, and a bronze dagger. The Department of Antiquities was notified of the discovery by His Excellency the High Commissioner, and the cistern was cleared subsequently.

The cistern was cut in soft limestone, which showed marks of a tool (Pl. LXXVI, 6), 1·5 m. in diameter, and was shaped like a spinning-top (see plan and sections, Fig. 1). There were two openings into the cistern, one in the roof, and the other at the north side. The latter was found blocked with a large stone (Pl. LXXVI, 2). A number of steps were cut in the rock outside the entrance (Pl. LXXVI, 3) and were continued inside, to the bottom of the cistern, with flint slabs, flanked by upright stones on both sides (Pl. LXXVI, 1 and 4). At a subsequent period, the lower portion of the cistern (see Section) was filled up, and a pavement was laid (Pl. LXXVI, 5).

Near the middle of the cistern, on the side of the north entrance, there was a large stone on a slightly higher level than the pavement. Around this stone (marked X on plan) a number of pots were grouped, namely, three bowls on the north (Pl. LXXVII, 2-7, arranged as in Pl. LXXVII, 1), two bowls on the west (Pl. LXXVIII, 12, 13, arranged as in Pl. LXXVIII, 11), and a broken jar on the south.

At point Y on the plan, a further group of pottery was discovered (Pl. LXXVIII, 1, 2, 5-8, arranged as in Pl. LXXVIII, 3), while the scarab and dagger (Pl. LXXVIII, 9 and 10) were reported to have been found at point Z, above the level of the pavement. Bones were also found scattered in different parts of the cistern.²

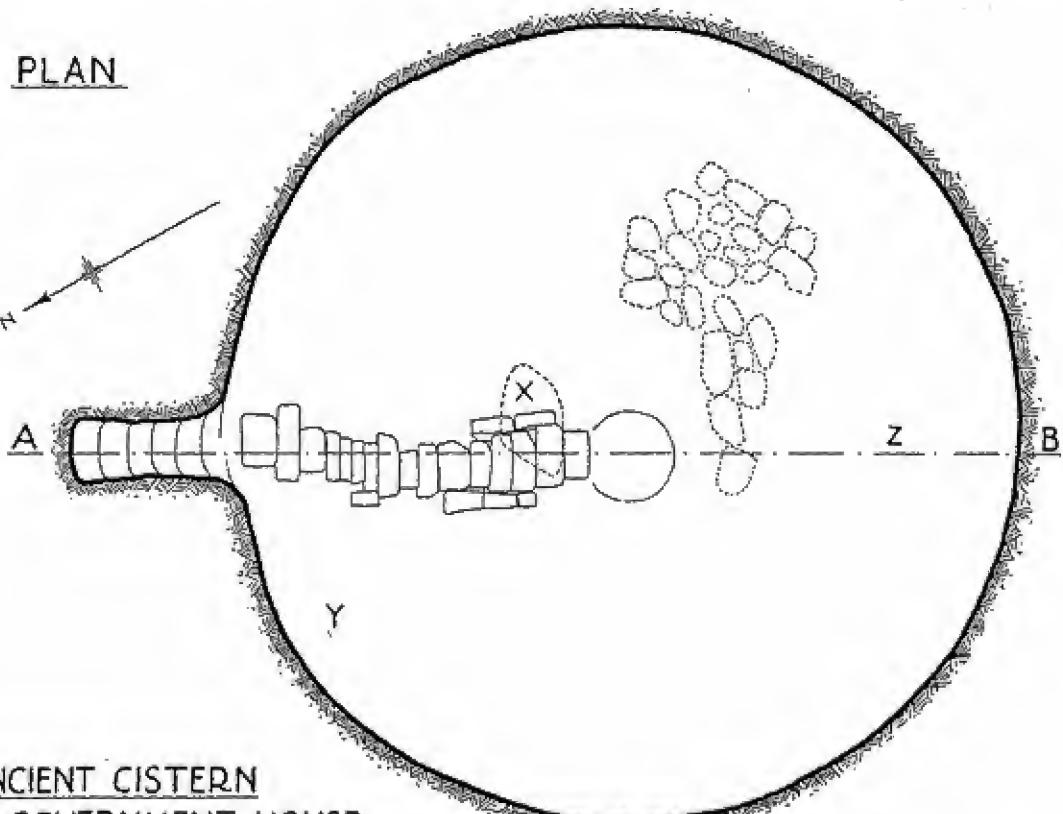
The pottery, which includes a Cypriote 'bilbil', a ring base juglet, two jugs, two lamps, four bowls, and two bowls on stands, one painted (Pl. LXXVII, 3) belongs to the second part of the Late Bronze Age, a date which agrees with the XVIIIth-Dynasty scarab. However, small potsherds, ranging from the Iron Age to the Byzantine period, were found below the level of the pave-

¹ Mr. A. Rowe makes the following note about the scarab: 'In the centre is a clump of papyrus plants, emblematic of lower Egypt. Above and below is \sqcap *nb* (*neb*) "lord"; the upper sign is inverted. The whole means "The Lord of the Delta".'

² These bones were sent for examination to the Deputy Director of Medical Services, who kindly supplied the following note: '... I am of opinion that the bones are not human. This opinion is corroborated by my colleagues.'



PLAN



ANCIENT CISTERN
ON GOVERNMENT HOUSE
GROUNDS, JERUSALEM.

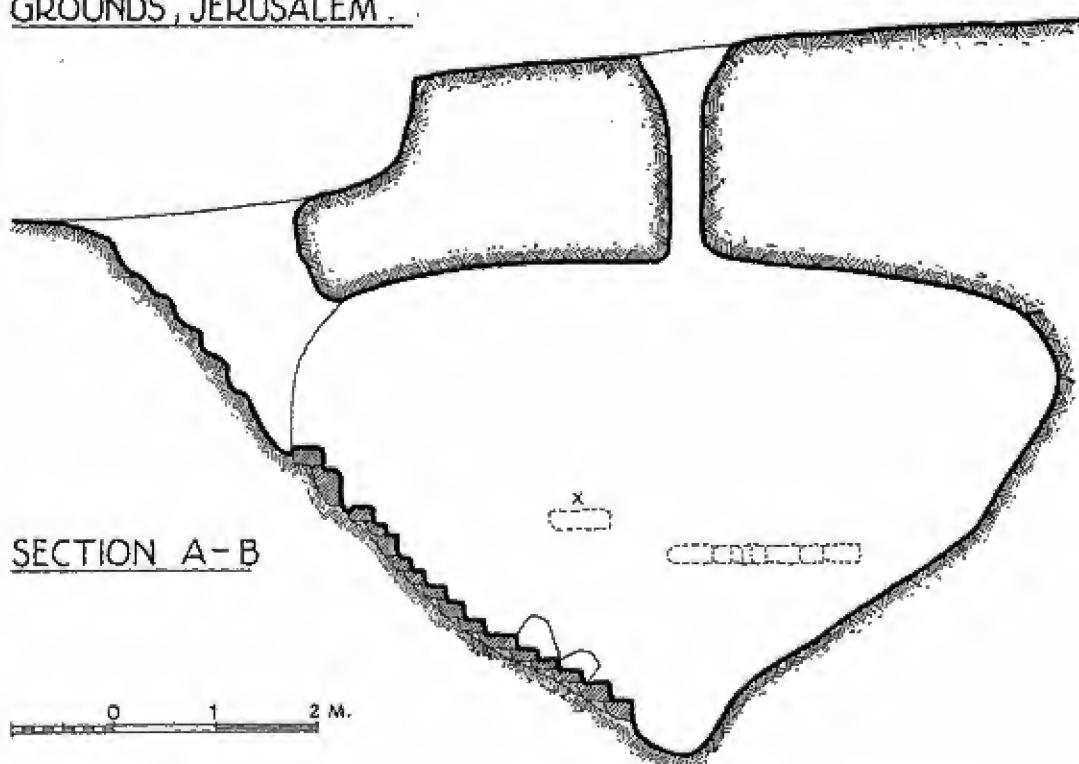
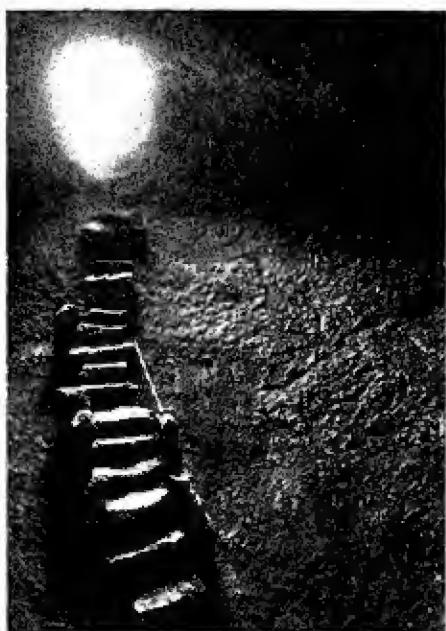
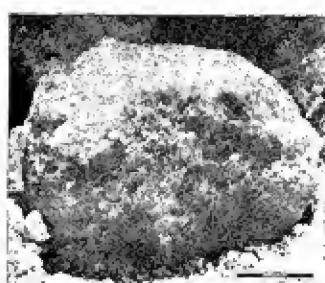


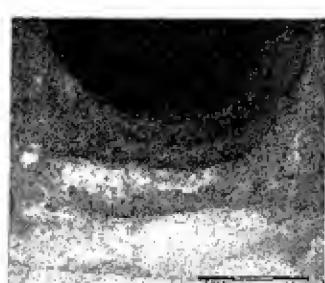
FIG. I.



1



2



3



4



5

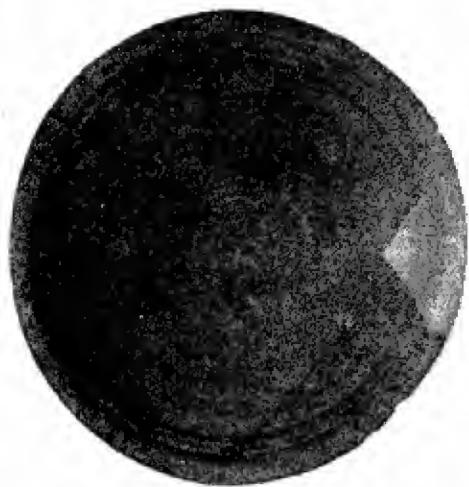


6

CISTERN IN THE GROUNDS OF GOVERNMENT HOUSE, JERUSALEM



1



2



3



4



5



6



7

CMS

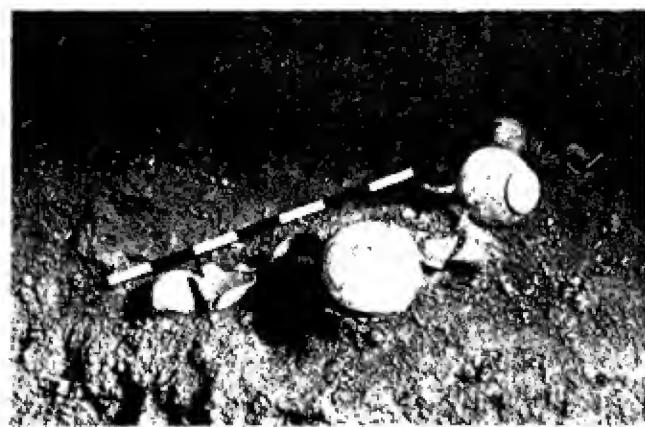
CISTERN IN THE GROUNDS OF GOVERNMENT HOUSE, JERUSALEM



1



2



3



4



5



6



7



8



9

CMS



10

CMS



11



12



13

CISTERN IN THE GROUNDS OF GOVERNMENT HOUSE, JERUSALEM



CISTERN NEAR GOVERNMENT HOUSE, JERUSALEM

ment.¹ This fact is rather difficult to explain as the Late Bronze Age deposits do not seem to have been disturbed. One possible explanation is that these potsherds fell through the hole in the roof, and penetrated the fairly wide gaps between the paving-stones.

D. C. BARAMKI.

¹ The pavement was preserved only in the south-west quarter of the cistern. Some of these intrusive potsherds were found below the pavement itself as well as below its level where it did not exist.

AN ANCIENT TOMB CHAMBER AT WA'R ABU ES ŞAFA NEAR JERUSALEM

IN the course of quarrying at Wa'r Abu es Şafa (an extensive rocky area, 2 km. west of Jerusalem) during May 1934, an ancient tomb chamber was discovered and reported to the Department of Antiquities.

The tomb was cut in the rock, and consisted of a roughly squared chamber, with an entrance on the east side, which was found blocked by a stone door, and a rectangular depression in front of it, to facilitate the introduction of coffins. Kokim radiated from the other three sides of the chamber, and a niche, which contained bones, was cut in the north wall (see plan and sections, Pl. LXXIX, 2).

The chamber contained five ossuaries numbered 2–6 on Pl. LXXIX, 1. No. 2 is decorated with a colonnaded structure; No. 5 is decorated with the usual rosette pattern while the others are all plain. Some of the ossuaries had been emptied on the floor of the cave, while the others showed traces of having been thoroughly searched. Human bones were found scattered on the floor and in the depression, but they were very disturbed and did not include any intact skeletons. The objects found in this chamber included six whole and fifteen broken glass tear bottles of the so-called 'candlestick' type, two Roman pottery lamps¹ (which were found at the south-west corner of the chamber), and a number of spherical bluish paste² and multiple cylindrical white glass beads (Pl. LXXX, 5). Iron nails were also found.

Ossuary No. 1, decorated with rosettes and containing bones, was found in Kok A (Pl. LXXIX, 1). Practically all the bones in the Kok had been removed. In addition there were four tear bottles and a quantity of iron nails of different sizes.

Kok B contained one broken and five whole tear bottles of the 'candlestick' type, two iron nails, and some bones.

Kok C contained sixteen whole and twenty-three broken tear bottles of different sizes. In addition there was a small lachrimatory (Pl. LXXX, 10), a blue paste bead,³ four white glass beads,⁴ and a number of iron nails.

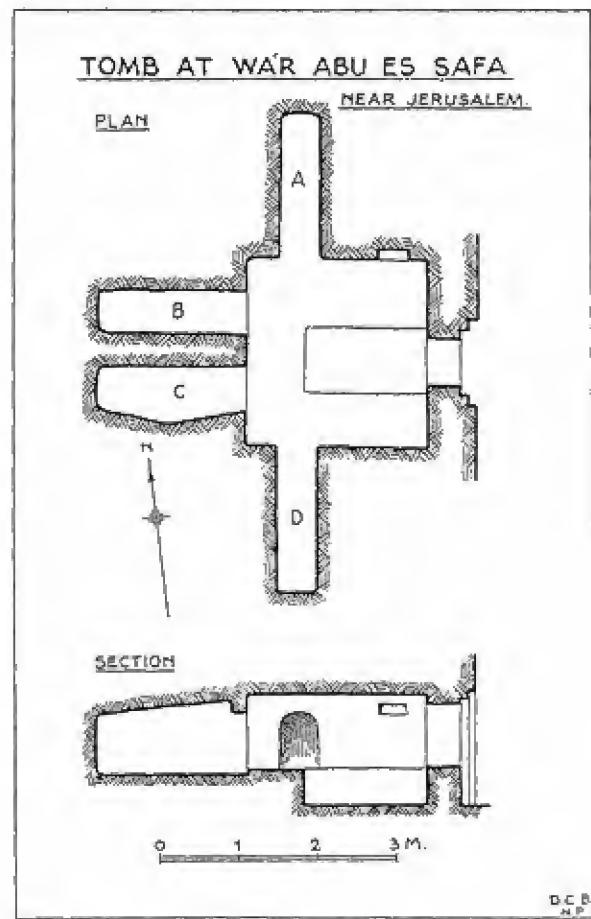
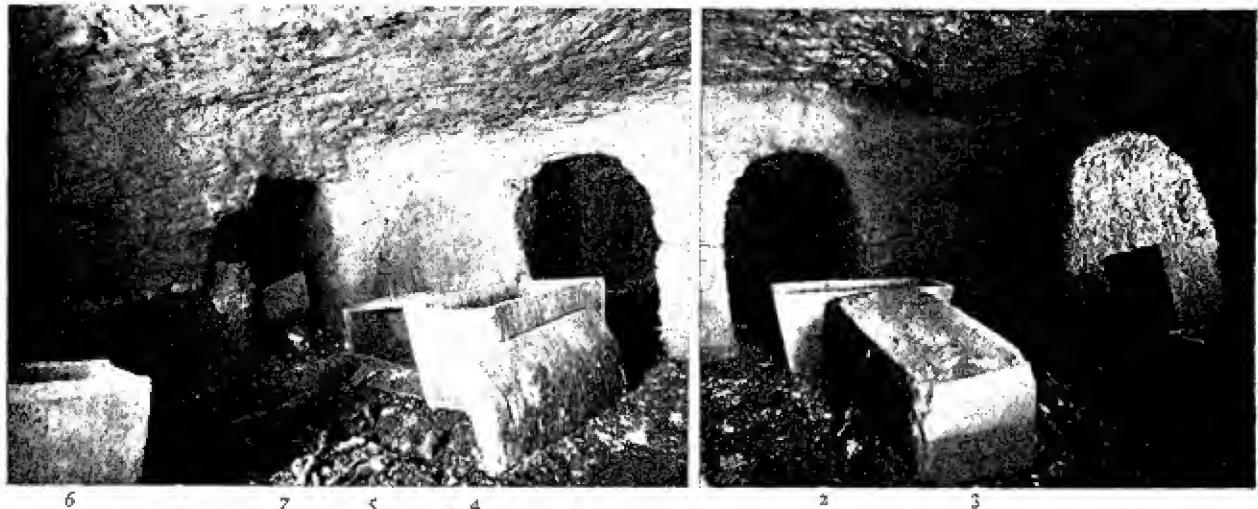
Kok D contained six whole and nine broken glass tear-bottles, three whole and several broken pottery lachrymatories (Pl. LXXX, 3, 4, and 11),⁴ a number of paste and glass beads, and a quantity of bones, in addition to

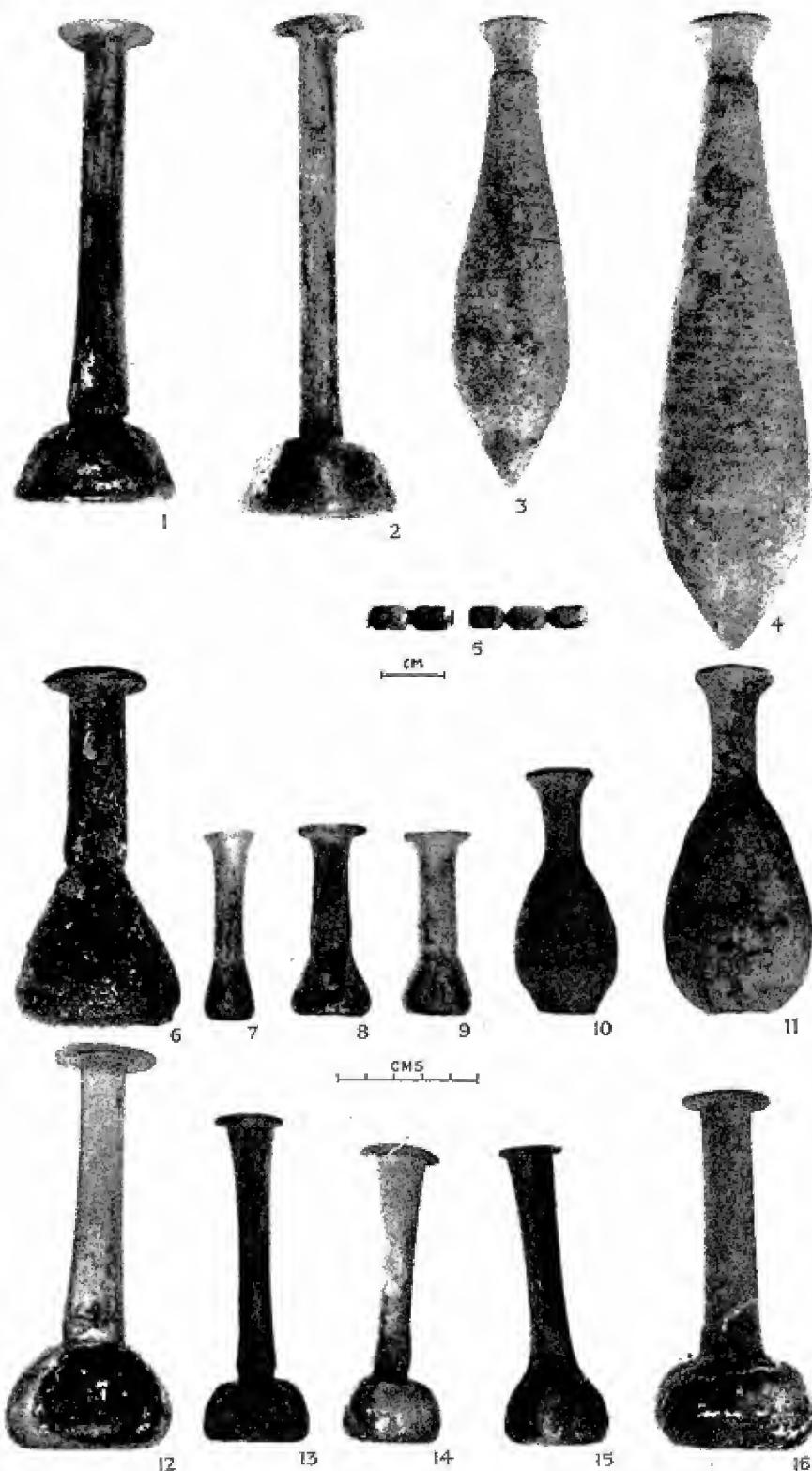
¹ Of these one is similar to that illustrated on *QDAp*, Vol. I, Pl. VI, and the other to that illustrated in Fig. 9 of E. L. Sukenik: 'Jewish tomb-cave on the slopes of Mount Scopus' (in *Qôbes, JPES*, 1934, p. 72).

³ Cf. Pl. LXXX, 5.

² Cf. *QDAp*, Vol. I, Pl. IV, 10.

⁴ Cf. E. L. Sukenik, *loc. cit.* Fig. 8, p. 70.





AN ANCIENT TOMB CHAMBER AT WA'R ABU ES SAFA

TOMB CHAMBER AT WA'R ABU ES SAFA

Ossuary No. 7 (Pl. LXXIX, 1) which was found lying on its side inside the entrance of the tomb.

A representative selection of the different shapes of tear bottles found in the chamber and the Kokim is illustrated in Pl. LXXX.

The presence of nails in the chamber and Kokim is of interest as they indicate that some of the burials were made in wooden coffins, the wood of which has since rotted.

From the glass and pottery the burials can be dated to the first century B.C. or the first century A.D.

D. C. BARAKI.

SHAFT TOMBS ON THE NABLUS ROAD, JERUSALEM

IN May 1934 a group of seventeen rock-cut tombs, of Roman date, was brought to light during the reconstruction of Saladin Road at its junction with the main road from Jerusalem to Nablus. The tombs lay immediately south and south-west of the 'Tombs of the Kings' and formed part of a cemetery that is known to extend southwards into and well beyond the area now occupied by St. George's Cathedral and Close.

The tombs conformed to one or other of the four distinct types shown in Fig. 1. The simplest, *A*, contains a single grave covered by four to six stone slabs, which rest on a narrow projecting ledge at the lower end of a vertical shaft common to all types. In *B* two graves are vertically superimposed, the cover-stones of the lower forming the floor of the upper. In *C* and *D* the shaft opens out at the bottom into a chamber containing three or more graves. In some cases (*C*) the chamber is sealed by a set of cover-stones blocking the lower end of the shaft, in others (*D*) the shaft is open but individual graves are closed with their own cover-slabs.

Nearly all the graves contained two or more burials, disposed without consistent orientation. About half the tombs discovered had been disturbed, one or more of the cover-stones having been removed. In the remainder the cover-stones were in position.

The following list shows the type, contents and condition of each of the tombs excavated:

Type	Tomb	Grave	Burials	Contents	Condition
A	1	..	Uncertain	Nil	Intact
A	2	..	Two; skulls W.	Coin of 3rd cent. A.D. in shaft above cover-stones	
B	3	a	Two; skulls NE.	Nil	Intact
		b	Two; skulls NE.	Nil	Intact
A	4	..	Four; skulls NE.	Two glass bottles and fragments (Pls. LXXXI, 1, and LXXXII, 4) Two pairs of gold ear-rings (Pl. LXXXI, 2) A bronze mirror (Pl. LXXXIII, 11) A basalt bowl (Pl. LXXXII, 8) A basalt rubber or polisher (Pl. LXXXII, 5) Miscellaneous beads (Pl. LXXXI, 3) and part of a blackened ivory pendant in the form of a human head, too fragmentary for reproduction	Intact
A	5	..	Two; skulls W. One; skull E.	Two gold ear-rings (Pl. LXXXI, 4)	Intact

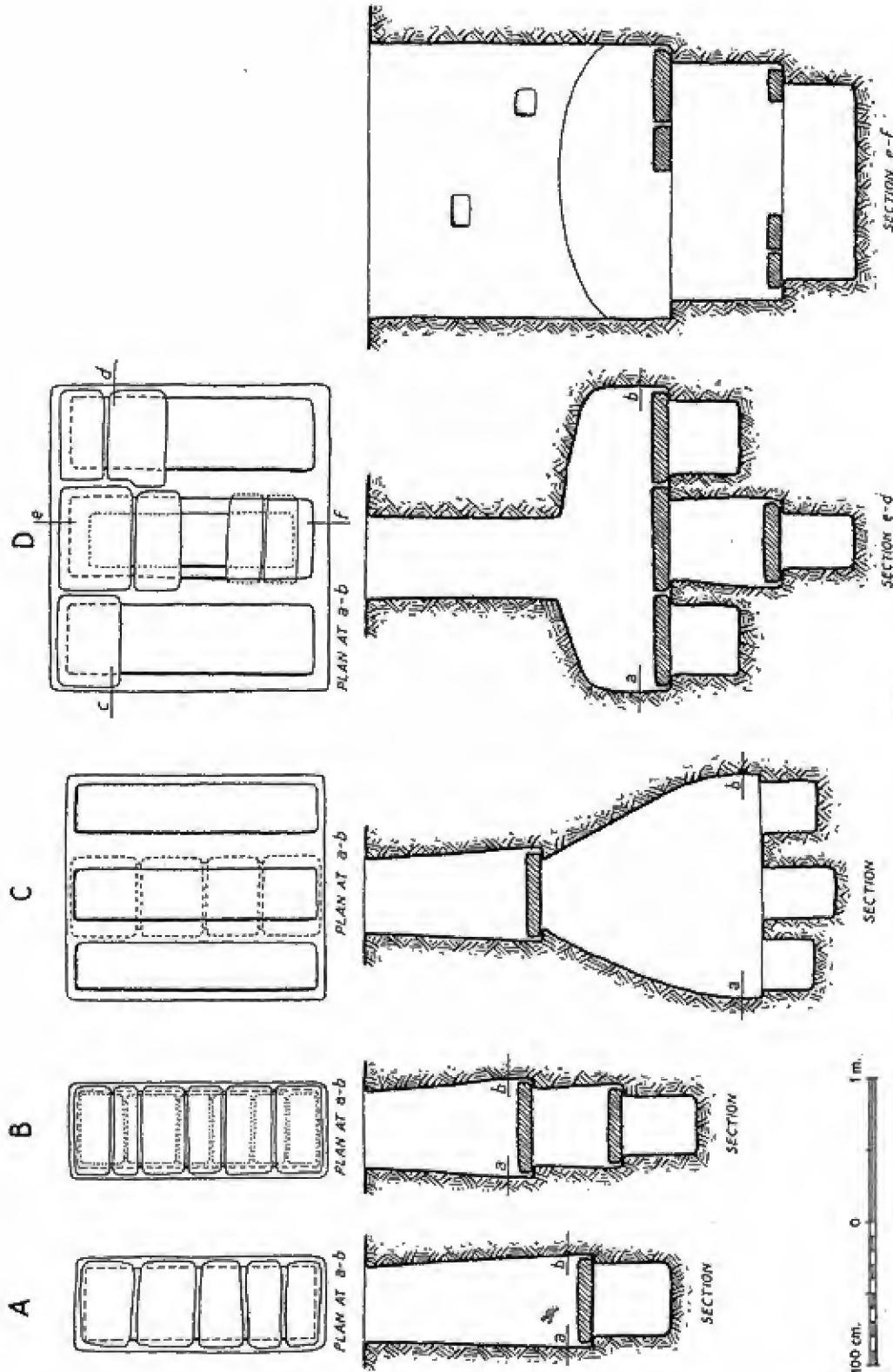


FIG. I.

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Type	Tomb	Grave	Burials	Contents	Condition
A	6	..	Four burials (<i>a</i>) above, two skulls W. and one infant skull E.	A bone handle carved to represent a female figure (Pl. LXXXII, 3). This was lying between the thigh bones of the uppermost skeleton A pair of gold ear-rings (Pl. LXXXI, 5 and Pl. LXXXII, 2). The ear-rings consist of an openwork circular frame enclosing a female head cut in milky quartz (?). Below the frame is an ornate horizontal bar fitted with three rings from which are suspended three double pendants. Each pendant consists of a small blue glass disc in a gold setting surmounting a pearl or (in the centre) a glass bead. A long hook is attached to the back of the frame, its lower end forming the ring that carries the central pendant	Intact
			(<i>b</i>) below, one skull E.	One pair of gold ear-rings (Pl. LXXXI, 10) One bronze bell, with fragment of cloth adhering (Pl. LXXXI, 8) Two identical glass beads (Pl. LXXXI, 9)	Intact
A	7	..	Uncertain	Nil	Intact
D	8	<i>a</i>	Uncertain	A confused heap of bones was found above the cover-stones One broken pottery jug (Pl. LXXXII, 7)	Disturbed
		<i>b</i>	Uncertain	Nil	Disturbed
		<i>c</i>	Uncertain	Two gold ear-rings (Pl. LXXXI, 6)	Disturbed
		<i>d</i>	Uncertain	Nil	Disturbed
A	9	..	Uncertain	Fragments of a pot (Pl. LXXXII, 6) A bronze coin, illegible but perhaps Herodian	Disturbed
C	10	<i>a</i>	Two; skulls at opposite ends	Four gold ear-rings (Pl. LXXXI, 11) Two miniature glass jugs (Pl. LXXXI, 12) Fragment of glass dolphin bead (Pl. LXXXI, 13) Cylindrical glass chevron bead (Pl. LXXXI, 14) Triangular-eyed glass bead (Pl. LXXXI, 15) Two glass faceted beads (Pl. LXXXI, 16) Oblate circular glass bead (Pl. LXXXI, 17) A fragment of wood with remains of iron nails	Intact
		<i>b</i>	One; skull S.	Bronze bell (Pl. LXXXI, 18) glass eye-bead (Pl. LXXXI, 19) Fragments of a glass bottle and a number of large iron nails and wood fragments	Intact

SHAFT TOMBS ON THE NABLUS ROAD, JERUSALEM

Type	Tomb	Grave	Burials	Contents	Condition
C	10	c	Two; skulls N. Traces of a third burial below	Iron nails and fragments of wood Three gold head bands (Pl. LXXXII, 1)	Intact
D	11	a	Uncertain	3 lozenge-shaped glass ring-bezels (?) (Pl. LXXXI, 20) 4 small hexagonal prismatic glass beads (Pl. LXXXI, 21) 1 small bronze coin (unidentifiable) 8 iron studs or nail heads, with decayed wood adhering, and a few glass bottle frag- ments	Disturbed
		b	Uncertain	9 hexagonal prismatic glass beads and an oval glass ring-bezel (Pl. LXXXI, 22) Fragment of bronze cosmetic pin	Disturbed
		c	Uncertain	1 bone needle (Pl. LXXXI, 25) 1 whorl-shaped steatite bead (Pl. LXXXI, 23)	Disturbed
..	12		Uncertain	The shaft of this tomb broke into Tomb 11 and formed an extra grave alongside grave (c) of that tomb. It contained a a fragment of a bone pin (Pl. LXXXI, 24) and a hexagonal prismatic bead of the type found in 11 (a) and (b)	Disturbed

The remaining tombs, 13 to 17, had been badly disturbed and were therefore covered up without excavation.

In February 1933 a group of tombs, containing four shaft tombs similar to those just described and one chamber tomb with sunk graves in the floor and sides of the chamber, was discovered beside the Nablus Road, about 300 m. south of the Saladin Road. Among the contents of these tombs were the lamps shown on Plate LXXXIII. Of these numbers 1, 2 and 3 with the gold ear-ring number 7 on Plate LXXXI came from a shaft tomb of type C. The remainder were found in the chamber tomb. Although they include at least three distinct types of lamp, all types were found associated together in individual graves, 4, 5 and 6 forming a group of this kind as well as 7, 8 and 9. Numbers 5 and 10 are inscribed with the common formula $\Phi\Omega\Gamma\text{ XY } \Phi\Gamma\text{N } \Pi\text{ACI}$, followed by unintelligible characters.¹

All the lamps are of well-known types. Numbers 1, 3, and 8 are characterized by having a sunk centre and no handle. They have been found at

¹ A drawing of a lamp nearly identical in form with 10 is reproduced in the *P. E. F. Annual of 1923-5*, p. 195, Fig. 209.

R. W. HAMILTON, S. A. S. HUSSEINI

Ophel in stratified positions in contexts which the excavators date to the third century A.D.¹

Numbers 2, 4, 6, and 12 have rudimentary handles, wider filling holes, and ridged rims. They belong to a class of lamp also found at Ophel,² but at higher levels than the former type. The remainder, of the so-called 'candle-stick' class, are still later in date, but how much so is uncertain. Lamps of this kind are commonly assigned to the sixth century, but there is no proof that they were not in use considerably earlier. The case for an earlier dating has been put forward, in connexion with an apparently undisturbed tomb group of the late fourth century found at el Bassa, by J. H. Iliffe in an earlier volume of this *Quarterly* (*QDAF*, Vol. III, pp. 81 ff.). With his figure 12, especially, may be compared number 7 of the present group, Plate LXXXIII.

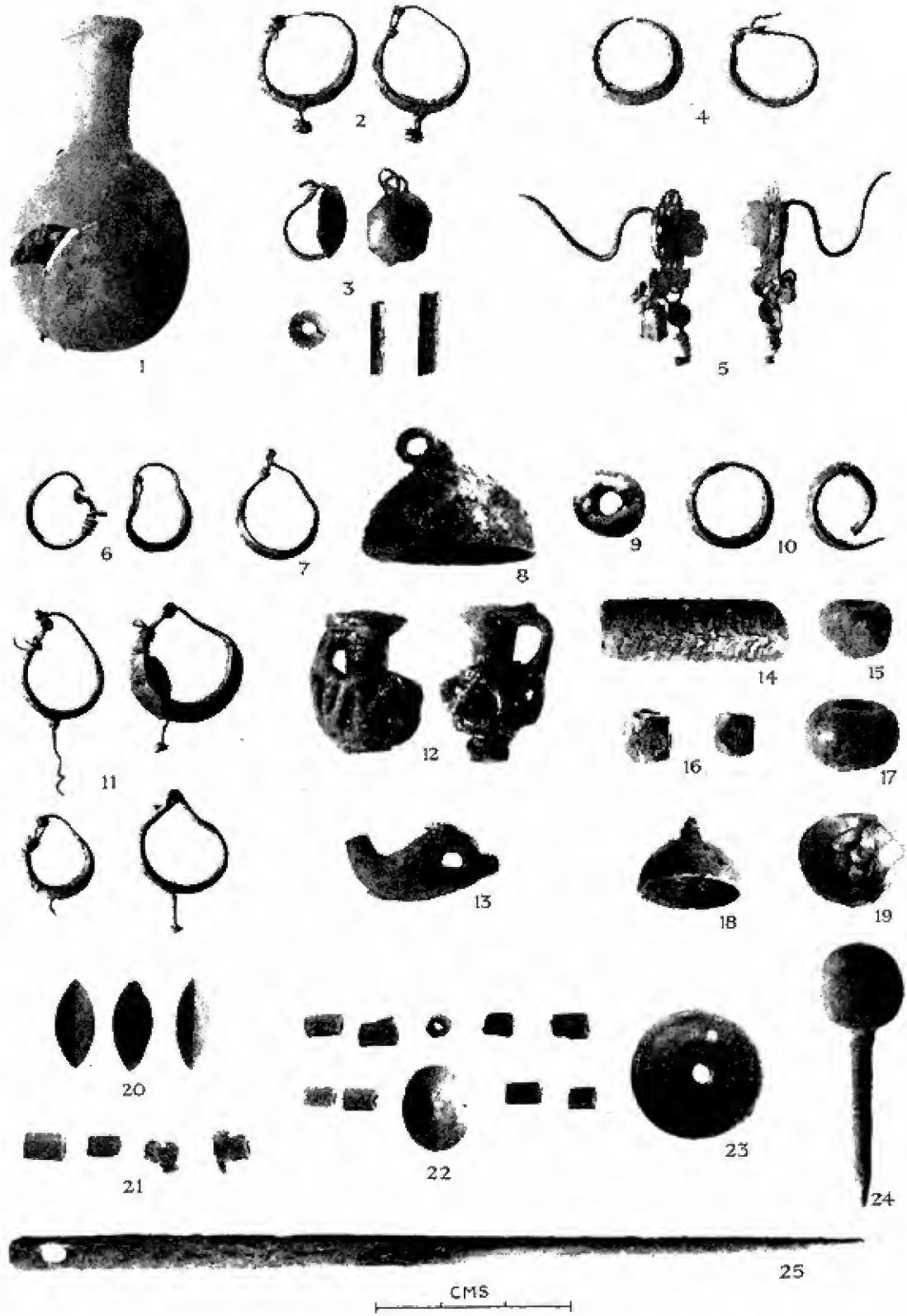
Not much precision is possible in dating the other objects, ear-rings, beads &c., that accompanied the burials. The third century seems to represent the mean date and it is unlikely that any of the objects are much earlier than the second century A.D. A hooked ear-ring with pendants, more or less similar to number 2 on Pl. LXXXII (on Pl. LXXXI, number 5), but with a polygonal bead in place of the carved head, is illustrated in the British Museum *Catalogue of Jewellery*, 2665, and is dated to the third century. The type is apparently widespread, extending from the west through Cyprus to Syria³. The lamps seem to range from the early third to the fifth century. The coin found in the shaft of tomb 2 cannot be exactly identified but it belongs to the third century and can be accepted as indicating a period during which the cemetery was in active use.

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S. A. S. HUSSEINI.

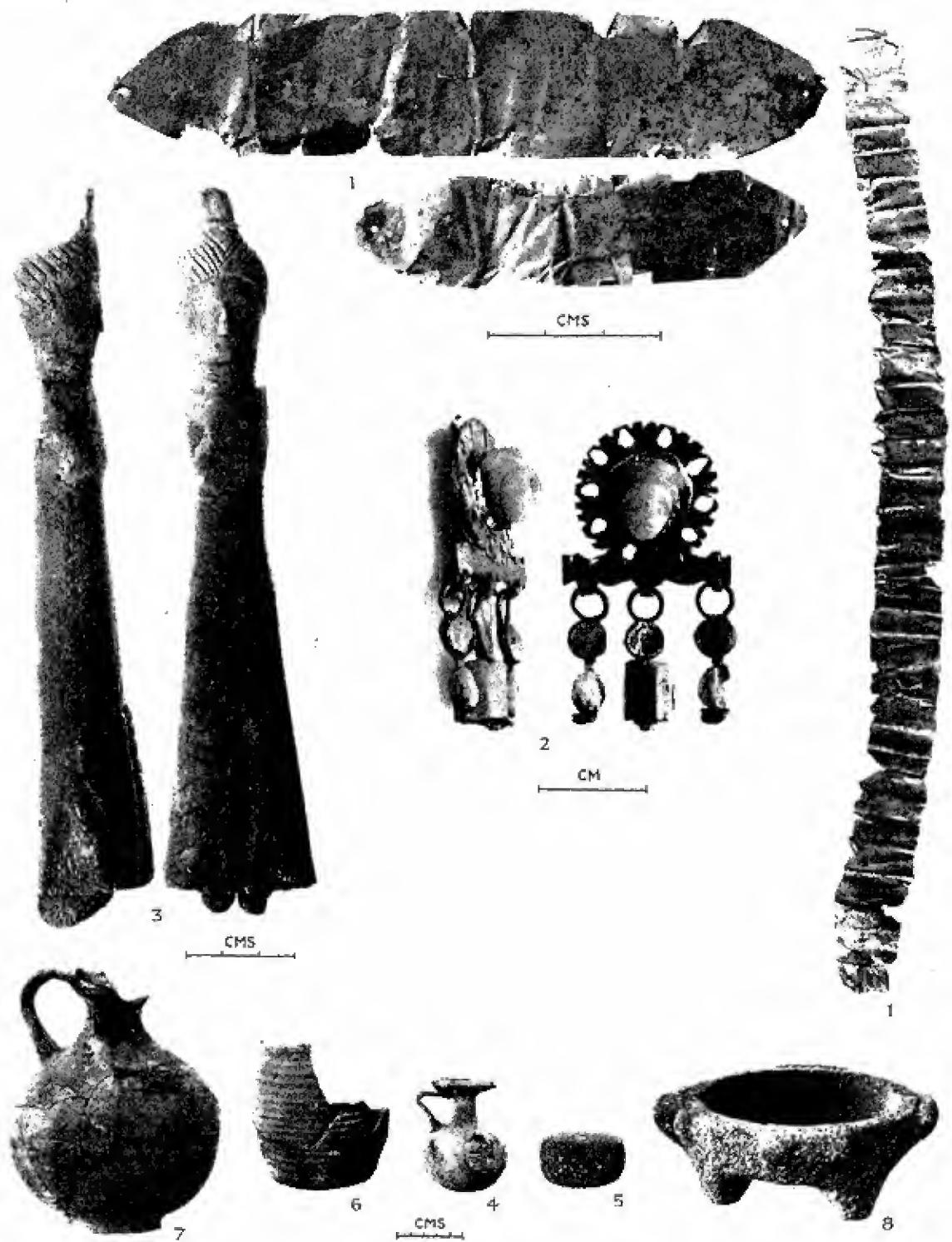
¹ Cf. *P.E.F. Annual* 1927, Pl. XVII, 5-9, &c., and p. 90.

² *Ibid.*, Pl. XVII, 18 and 19, &c.

³ Cf. especially in the Palestine Museum numbers J 838 and 839 of unknown provenance and a pair of ear-rings from a third-century cemetery at Tell el Ash'ari (Hauran), exhibited in the Musée National Syrien at Damascus and illustrated on Pl. II, fig. 1, of the guide to the Museum, published in 1931.



SHAFT TOMBS ON THE NABLUS ROAD, JERUSALEM



SHAFT TOMBS ON THE NABLUS ROAD, JERUSALEM



SHAFT TOMBS ON THE NABLUS ROAD, JERUSALEM

A FOURTH-CENTURY A.D. TOMB AT BEIT FAJJĀR

THIS tomb was cleared in July 1934. The discovery was brought to the notice of the Department while building foundations were being dug by Humaid 'Ubaid-Allah on a rock ridge known as Ṭor Abu Ruwāq, west of Beit Fajjār.

The tomb (Fig. 1) consisted of one chamber. It was approached by a vertical

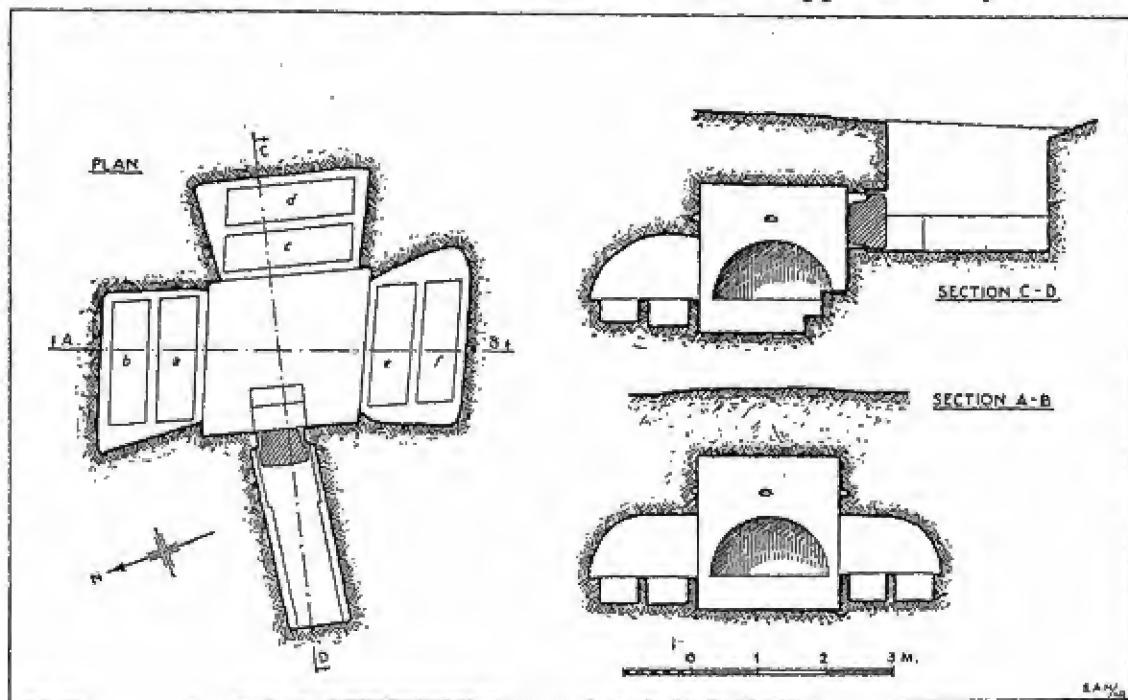


FIG. 1.

rectangular shaft 1.90 m. deep. The sides of the shaft had ledges at a depth of 1.40 m.; these were not made to receive covering stones, but possibly to provide an easy descent into the shaft. The ledges were recessed near the entrance to the chamber to enable free movement of the door-slab that tightly closed the entrance. The entrance with an arched top was cut low in the east end of the shaft (Pl. LXXXIV, 2). The western end of the shaft at its upper edge had a bevelled incline with a vertical depth of 15 cm. It appears that the bodies were slid down into the shaft at this end for burial. The blocking of the entrance was well done, as it kept the inside of the chamber almost free from earth infiltration. The floor of the chamber was sunk below the door-sill and was reached by two steps (Pl. LXXXIV, 1). The graves were excavated in the floor under arcosolia. They were six in number, two in each

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of the inner walls. Above each of the arches were niches cut into the walls; the one in the north side contained two oil lamps (Pl. LXXXIV, 4).

The tomb appears intact. Though the bodies had disintegrated and crumbled to dust when touched, yet they retained the outlines of human forms. The interments were covered with a layer of lime deposit. Each grave contained more than one burial, with the exception of Grave (*f*). No attention had been paid to orientation, the feet of one skeleton and the head of another being side by side.

The contents of the tombs and their positions are as follows (cf. plan):

Grave (a). (Pl. LXXXV, 1, Nos. 1, 2, 3, 4, 6, 7.) Glass bottles found almost in the middle of the grave (Pl. LXXXV, 2). A bronze kuhl spatula was found plunged into one of the sides of a double glass kuhl tube. An iron bracelet 50 cm. from the east end of the grave (Pl. LXXXVI, 1, No. 5).

Grave (b). A small glass bottle 40 cm. from the east end of the grave (Pl. LXXXV, 1, No. 5).

Grave (c). A small glass bottle 45 cm. from the south end of the grave (Pl. LXXXV, 1, No. 8). Oil lamp No. 14, 50 cm. from the north end of the grave, and near its west side; much worn and indistinct (not illustrated). Two large bronze necklaces 30 cm. from south end and touching west side of the grave (Pl. LXXXVI, 1, Nos. 4, 6). One small bronze bracelet 50 cm. from south end and touching west side of the grave (Pl. LXXXVI, 1, No. 8).

Grave (d). No deposits.

Grave (e). No deposits.

Grave (f). No deposits.

LAMPS (Pl. LXXXVI, 2)

Nos. 3, 4, 5, 6, were placed in a row on the ledge common to Graves (*a*) and (*b*), 30-40 cm. from the east end of the graves (*v. Fig 2, Pl. LXXXV*).

No. 2, on ledge at north end of Grave (*c*), 40 cm. from north end of the grave (Pl. LXXXIV, 3).

No. 1, was in a ribbed pottery fragment containing ashes, and placed at east end of Grave (*a*), on ledge near springing of arch (Pl. LXXXIV, 3).

No. 8, on ledge at east end of Grave (*e*), near springing of arch.

No. 9, on floor, north side of chamber.

No. 10, south-east corner of chamber, was found on floor among fragments of human bones.

A FOURTH-CENTURY A.D. TOMB, BEIT FAJJĀR

Nos. 11, 12, were found in a niche above arch of the north arcosolium.

No. 13, found on ledge at south end of Grave (c).

No. 7, not complete, from sieve.

The following objects were recovered from the sieve (Pl. LXXXVI, 1).

Nos. 1, 3. Bronze bracelets.

No. 2. A small bronze box.

No. 7. A bronze loop.

No. 9. An amber amulet.

No. 10. A small bronze ring.

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NOTE ON THE LAMPS FROM TOMB AT BEIT FAJJĀR

A DATE somewhere in the first third of the fourth century A.D. seems most probable for the group of lamps found in this tomb. The group is intact, many of the lamps having been found in position on the edges of the loculi, as shown by the photographs in the description of the excavation. It is unfortunate that the tomb yielded no coins, such as might have given precision to its dating, but it is possible by analogies to place it as above, i.e. approximately in the reign of Constantine the Great.

The style of the present lamps is in many respects similar to that of those from Tomb 99 at Gezer;¹ e.g. our Nos. 6, 8, and 13 are of the same type as Gezer, Pl. XCII, Nos. 9, 11, 12, 16, &c. (square nozzle); our No. 11 resembles Gezer, Pl. XCIII, Nos. 9 and 11 (radial stroke decoration); our No. 4 resembles Gezer, Pl. XCIII, No. 8, &c.

Now the Gezer tomb is approximately of the reign of Constantine, having yielded two legible coins of that Emperor.² Both are evidently somewhat earlier than the group from the tomb at el Bassa,³ which was dated to c. A.D. 396 by the present writer. The outgoing square nozzle type, represented at el Bassa by a single example,⁴ occurs at least a dozen times in the Gezer tomb, side by side with somewhat fewer of the type with radial stroke decoration. In the Beit Fajjār tomb there are seven examples of the square nozzle and the earlier rounded types, and five or six of the type with radial strokes. Clearly the period of the present tomb as of the Gezer one is that at which the square nozzle and rounded types were still in the ascendant, but gradually giving place to the type with radial lines and a pear-shaped outline, which often bears inscriptions in Greek, or imitations of such. A similar conclusion is to

¹ Cf. Macalister, *Gezer*, Vol. III, Pls. XCII–XCIV; Vol. I, pp. 338–9.

² Macalister, *op. cit.*, Vol. I, p. 339.

³ *QDAP*, Vol. III, pp. 81 seqq.

⁴ *QDAP*, III, p. 87, Fig. 14.

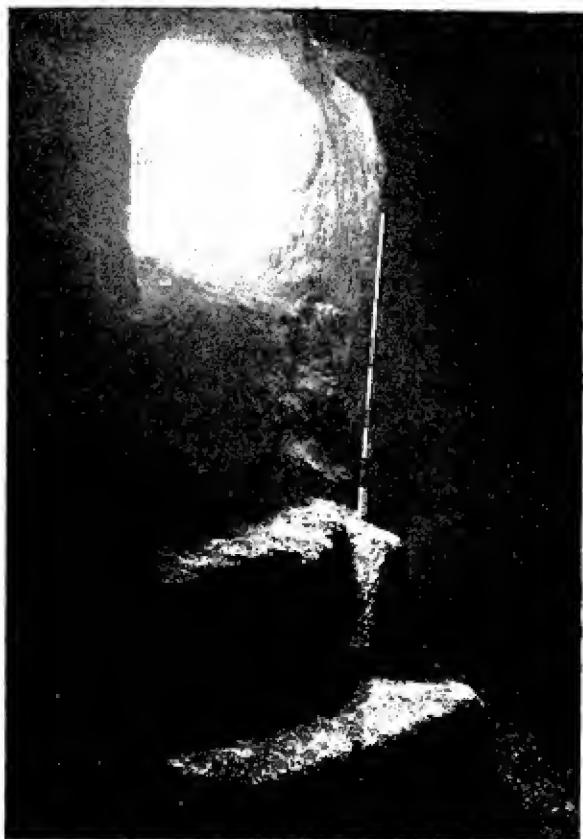
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be drawn from the magnificent series of lamps from Tomb 33 at Tell en-Nasbeh, discovered in 1932.¹ Hence the pear-shaped form of lamp with the diagonal lines must occur in appreciable numbers as early as Constantine the Great,² though it may not become the dominating type until the second half of the fourth century. It is abundantly evident from recurring tomb groups that the el Bassa lamps, most of which are already practically of the 'slipper' shape, far from being 'sports' or in any way exceptional, are thoroughly typical of the latter half of the fourth century in Palestine.

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¹ Not yet published (Aug. 1934).

² Or sporadically even earlier. Cf. one in a third-century tomb from the Y.M.C.A. Ground, Jerusalem, *QDAP*, IV, p. 73.



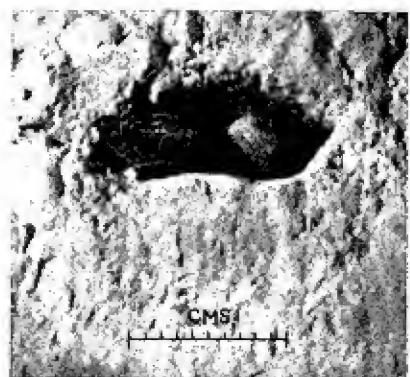
I



2



3



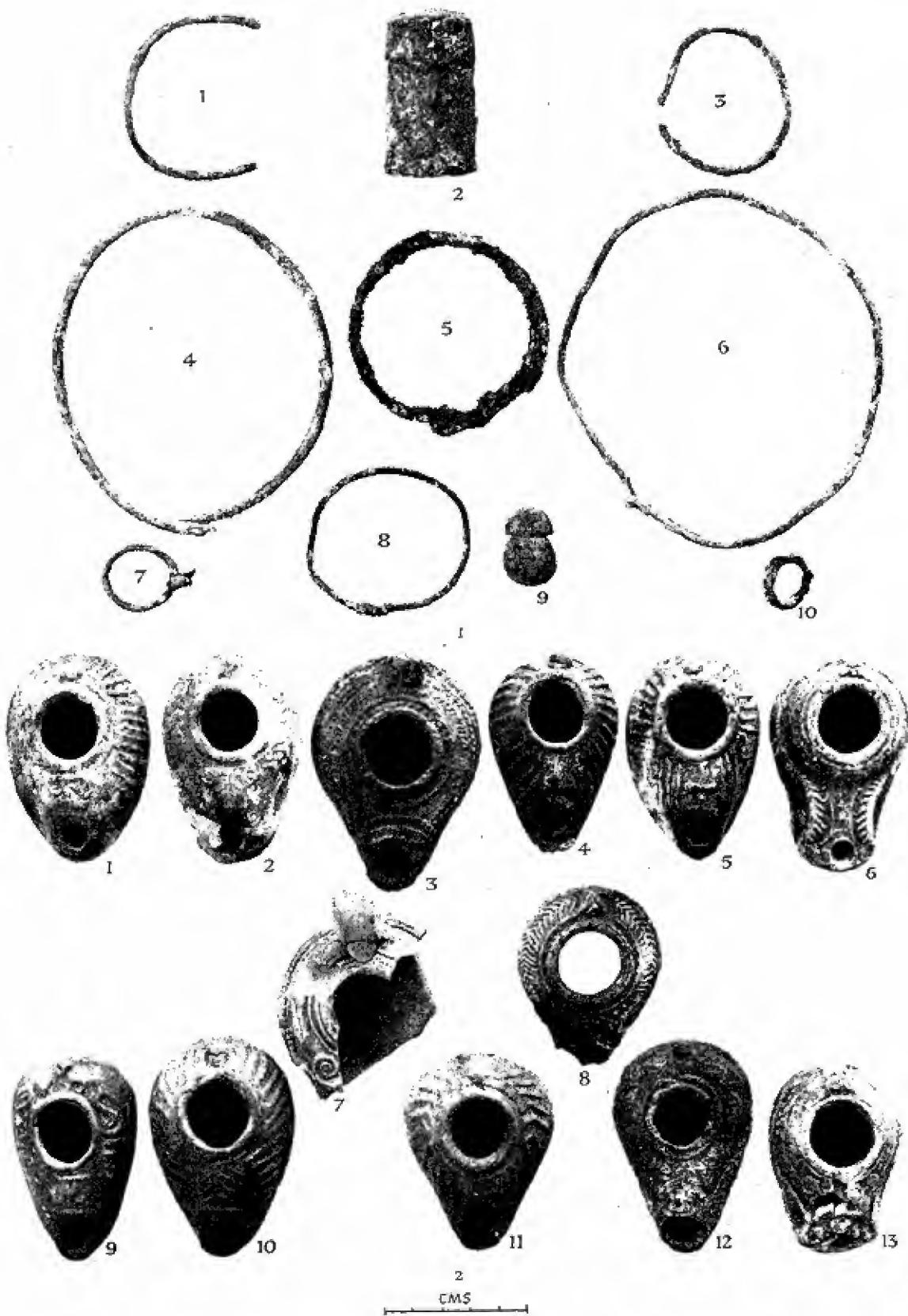
4

FOURTH-CENTURY A.D. TOMB AT BEIT FAJJĀR

PLATE LXXXV



FOURTH-CENTURY A.D. TOMB AT BEIT FAJJAR



FOURTH-CENTURY A.D. TOMB AT BEIT FAJJAR

I. NOTE ON A PALESTINIAN PAINTED SHERD IN ATHENS (Pl. LXXXVII)

IN view of the great interest of the class of ware to which it belongs and of its own rather unusual character, it seems worth while to publish a sherd from Palestine now in the Collection of the British School at Athens.¹

Part of the neck, shoulder, and body of a large krater (?) with curved profile.² The wall is 0.005 m. thick except at the curve of the shoulder, where it is 0.010 m. Greatest length 0.165 m.

The inside has neither slip nor wash; the paste is pinkish, well-baked, and has a close hard texture. The outside has a fairly thick cream slip, unpolished, on which the ornament is painted in black and red. The black has a brownish and the red a purplish tinge; both are mat.

Red is used for the interior lines of the zones, and for the outlines of the birds' wings. It is also used for blood from wounds which the bull on the left is receiving from his two enemies. As this red is not clear in the illustration, I give the details. Two spots in the eye below the pupil; drops in front of his forehead and falling from his nose; a gash, which starting from the cheek, follows the line of the neck and passes down the foreleg; spots on the back where the cat³ is digging in her front claws; spots round the mouth of the cat, who has got the bull's tail in her mouth; and spots on her body and between her hind legs.

The reserved disc with central dot on the cat's shoulder, though curiously misplaced, must represent her eye.

There are, of course, analogies in the ancient pottery of the Near East to animals perched on the backs of other animals, some on ware of this class, and notably from Tel el 'Ajjūl.⁴ Apart from Palestinian examples, a krater of Mycenaean form from Cyprus may be compared, on which are shown hounds standing on the backs of lions and stags.⁵

For the actual drawing of the birds the nearest analogy known to me is on

¹ The provenance is given as 'Askalon or Tell el-Harbaj'. I have to thank Mr. H. G. G. Payne, Director of the School, for permission to publish the sherd. Mr. R. J. H. Jenkins very kindly photographed it.

² Apparently less carinated than most kraters of this class; cf. J. Garrow Duncan, *Corpus of Palestinian Pottery*, 'Decorated fragments', Pl. 18, Q. The neck is too wide for a jug.

³ Mr. A. Rowe identifies the animal as a cat, and suggests that she has been put on the bull's back to make him more ferocious.

⁴ e.g. Petrie, *Ancient Gaza*, Vol. I, Pl. XXVIII, 5.

⁵ Cf. *Bull. Corr. Hell.*, Vol. XXXI, p. 234, Figs. 13-15. The date is, of course, later and the drawing quite different.

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a sherd from Tell el Hesi.¹ On a sherd from Tell el 'Ajjūl² the beaks are treated in the same individual way as in our fragment; the hatched wedge-shaped tail and the outlining of wings in red are common to several birds of this group.³ For the style of the bull the only close analogies I know are from Tell el 'Ajjūl⁴ and Enkomi,⁵ but in these cases horns and ears are not in outline.

There is at present, as far as I know, among vases of this class no other example of two registers each containing figures, or indeed of two registers at all.

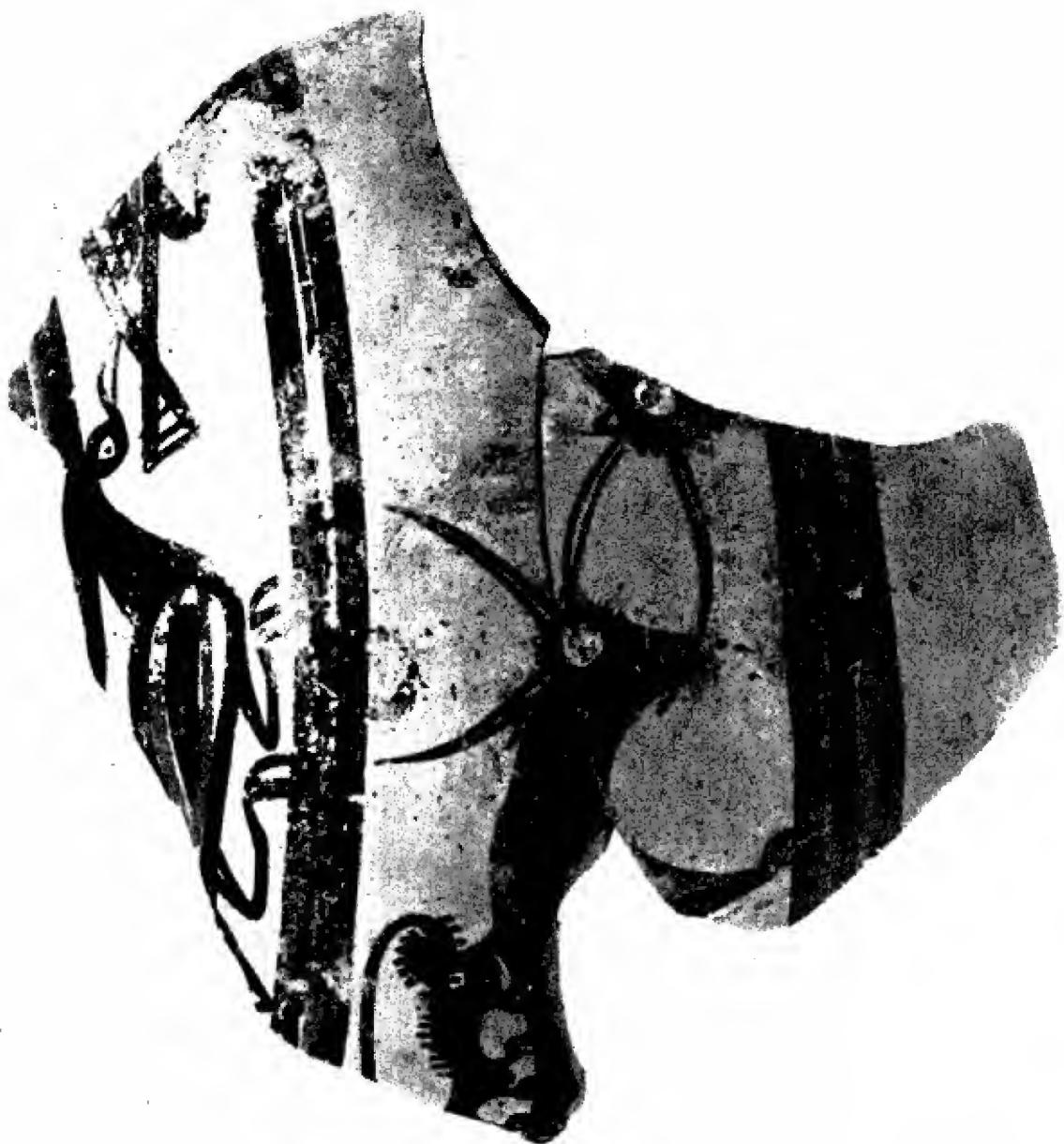
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¹ Cf. J. Garrow Duncan, *Corpus of Palestinian Pottery*, 'Decorated fragments', Pl. 18, A.

² Cf. Petrie, *Ancient Gaza*, Vol. III, Pl. XLI, 11; Vol. IV, Pl. XLIII, 8; Pl. XLIV, 14a, 14b.

³ e.g. *Ancient Gaza*, Vol. I, Pl. XXI, 44, 47.

⁴ Cf. *Ancient Gaza*, Vol. II, Pl. XXXVIII, 1. ⁵ Cf. *Swedish Cyprus Expedition*, Pl. LXX, 1.



A PALESTINIAN SHERD IN ATHENS



1 a



1 b



2

— CMS —

THESSALIAN PROTO-GEOMETRIC PIECES FROM TELL ABU HAWĀM

II. NOTE ON FRAGMENTS OF TWO THESSALIAN PROTO-GEOMETRIC VASES (Pl. LXXXVIII) FOUND AT TELL ABU HAWĀM

In his report on Tell Abu Hawām Mr. Hamilton has drawn attention to the resemblance of fragments of two vases from Stratum III¹ with certain proto-Geometric vases found in tholos tombs in Thessaly.² It is, I think, possible to go a step farther and to show that they are actually imported into Palestine from Thessaly. In detail the points of identity are the following: in the case of the cup (Pl. LXXXVIII, 1a, 1b);³ the form; the slightly metallic lustre of the paint; the way it is applied, viz. in thin streaks of dark or light tone according to the flow of paint in the brush and the pressure of the stroke; the reserved central disc in the inside; the reserved zones on the outside and inside of the lip; the way in which the paint stops short of the base. In the case of the bowl-fragment (Pl. LXXXVIII, 2),⁴ identity of form ornament and technique with Thessalian is, as far as I can see, complete. That the Thessalian vases were made in Thessaly and not in any other centre is proved by the fact that the makers of the Thessalian proto-Geometric vases borrowed certain forms and ornaments from the local hand-made painted vases, many of which were found along with their proto-Geometric imitations in the same tombs.⁵ These tombs were dated between approximately 1000 and 850 B.C., the upper date being based on a rough estimate of the time required for the proto-Geometric style, which developed directly out of the latest Mycenaean⁶ soon after 1100,⁷ to reach the mature stage in which it is found in Thessaly; the lower being based on the absence from the tombs of Geometric pottery, known from the contents of other Thessalian tombs to have been popular there. To the end of the stratum at Tell Abu Hawām in which the vases were found a date 925 has been assigned with great probability,⁸ so that, if the Thessalian dating is correct, they would have been imported into Palestine during the tenth century, and it is interesting to have evidence of contact between Greece and Palestine at a time.⁹

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¹ *QDAP*, Vol. IV, pp. 23, 24, Nos. 95, 96, and Pls. XII, XIII.

² *Annual of British School at Athens*, Vol. XXXI, Pl. VI, 83-8, Pl. VII, 117-22, Fig. 12.

³ Cf. especially *ibid.*, Pl. VI, 83, 84.

⁴ Cf. especially *ibid.*, Pl. VII, 121.

⁵ Cf. *ibid.*, pp. 46-50.

⁶ Sometimes known as sub-Mycenean.

⁷ The evidence for this statement rests partly on material from recent excavations in the Kerameikos at Athens (*Arch. Anzeiger*, 1934, 229-235), and in the Ionian islands (To be published in the forthcoming *Annual of the British School at Athens*, Vol. XXXIII.)

⁸ Cf. *QDAP*, Vol. IV, p. 66.

⁹ Mr. Hamilton refers to a fragment of a similar bowl found at Askalon (*QDAP*, Vol. IV, p. 24).

A TELL FĀR'A TOMB GROUP RECONSIDERED SILVER VESSELS OF THE PERSIAN PERIOD

THE interesting tomb group here republished was discovered by Sir Flinders Petrie during his excavations at Tell Fār'a in 1928. It has been previously published in his *Beth-Pelet I*, Pls. XLIV–XLVI, p. 14 (Tomb No. 650). Since the objects came to the Museum the parts of the bronze couch have been cleaned. The resulting examination of them has led to a reconstruction different from that of Sir Flinders Petrie. Since a study of all the contents of the tomb suggests a date considerably lower than that assigned to them by the excavator (*c.* 850 B.C.), it has seemed worth while to republish the whole group here.

I. *The Couch and Stool.* Museum Catalogue Nos. M. 1142 and M. 1143. The reconstruction of one end given in *Beth-Pelet I*, Pl. XLV, 6 cannot be maintained, inasmuch as the heavy corner pieces there shown at the bottom, serving as feet ('to prevent sinking in sand, or injuring carpets'—*loc. cit.*, p. 14) are clearly intended for the top members, their upper surface being flat in order to accommodate the webbing supports of the bed itself, of which a fragment was found adhering to a piece of the bronze frame of the stool. They are also the heaviest members because strength is most necessary around the upper part of the framework. They are therefore to be assigned to the upper corners of the couch (Pl. LXXXIX, 1). This arrangement has already been suggested by Watzinger,¹ whose reconstruction, however, is not in all particulars correct (e.g. the rods running lengthwise between the legs. He also omits the bronze fittings which form the stool). Evidence for our reconstruction is to be found in Petrie, *loc. cit.*, Pl. XLVI, 1 and 3, which show the bronze fittings of one of the couch legs still in position as it lay before the wooden connecting pieces had decayed. These illustrations also give the relative intervals between the bronze pieces, which have been adopted in reconstructing the couch.

It is clear that the smaller angle pieces (Petrie, *loc. cit.*, Pl. XLV, 5 and 6: at top in either photograph) belong to a separate piece of furniture. They are replicas on a smaller scale of the larger ones from the couch, and must have served a similar purpose. Accordingly, we have restored them as part of a stool (Pl. LXXXIX, 2). Such a combination of couch and stool is common enough on the monuments;² archaic Greek and Etruscan tombs both have it. The pieces are more damaged and fragmentary than those of the couch, as will be seen in the photographs, but quite enough remains to admit of restoring

¹ *Denkmäler Palästinas*, I, Taf. 20, Abb. 44.

² Cf. Watzinger, *loc. cit.*, p. 110 and ref.

A TELL FAR'A TOMB GROUP RECONSIDERED

the stool. Evidence is only lacking for the length of the sides (which have been restored as square) and the height. The bronze feet pieces were of the same form as those of the couch, but as they were very fragmentary they have been wholly replaced by wooden copies in the reconstruction.

The width of the couch is given by the two rods which run across the ends, fitting into holes in the central bronze moulding of each leg. There were no such holes for rods running lengthwise of the couch, and no satisfactory position has been discovered for the other similar rods of which fragments occurred in the tomb, unless they were set vertically in the upper angle pieces of the couch,¹ each of which has a central hole not otherwise explicable (Pl. LXXXIX, 3 and 4). Finally, in the process of cleaning there were found on the upper flat surface of the angle pieces of the couch several Hebrew letters, one on each piece, evidently to guide the maker in putting the couch together, and parallel to marks used in building (Pl. LXXXIX, 3 and 4). Only two remained complete and decipherable, the other two having disappeared with the corrosion of the metal, except for a tiny portion of a letter on the third angle piece, proving that it also had originally borne one, and probably, therefore, the fourth also. The two letters remaining are *hē* (ח) and *beth* (ב). Their form would suit well a date about the fifth or fourth century B.C., which on all grounds seems the most probable period to which to assign the tomb.² It certainly cannot be earlier.

The association of couch and stool may be well seen on Greek vases of the sixth to fifth century B.C.,³ as well as on the sculptured monuments, such as the Harpy Tomb. The present type of couch, with various elaborations, was characteristic of the Greek and Hellenistic periods: a good example was found at Priene.⁴ It was also widely copied at Pompeii and Herculaneum.⁵ Its characteristic feature is the turned legs.

II. *The Silver Bowl and Dipper* (Pls. XC and XCI). Museum Catalogue Nos. M. 1140 and M. 1141. The bowl is fluted and mesomphalic, with slightly everted rim.⁶ The dipper is a graceful and delicate piece of work,

¹ As the support of a canopy, perhaps, somewhat after the manner of rods for a mosquito net.

² Dr. E. L. Sukenik has been kind enough to furnish me with the following note on the style of the letters: 'The ductus of the letters points to a date not earlier than the fifth century B.C. In Pl. LXXXIX, 3, the head of the ב has both lost its angularity and become opened at the top. In Pl. LXXXIX, 4, the ח has lost its lowest horizontal bar.'

³ Cf., e.g., Pfuhl, *Malerei u. Zeichnung der Griechen*, III, Pl. 120, No. 338, in addition to ref. under p. 182, n. 2 above. ⁴ Wiegand u. Schrader, *Priene* (Berlin, 1904), pp. 378 seqq.

⁵ Cf. also in general, Miss G. M. A. Richter, *Ancient Furniture, Greek, Etruscan and Roman*, pp. 130 seqq. and *passim*.

⁶ Diam. of bowl 0.175 m.; ht. 0.047 m.; weight 354.7 gm.; length of dipper 0.220 m.; weight 159.2 gm. Both weights after cleaning.

and, as Sir Flinders Petrie says, distinctly Syrian in style. The double bulls' heads just below the ring handle, the incised lotus at the junction of handle and bowl, and not least the style of the figure's head, are Syrian. The form of both is sufficiently illustrated by the photographs. The technique in either case consists of casting supplemented by incised decoration; the casting was done in several sections subsequently joined. In the dipper the figure is joined (at the feet) not quite squarely with the fluted upper part of the handle and ring.

Among the closest parallels to the fluted bowl are several similar silver bowls in the Cairo Museum¹ from Tell Tmaï (Thmouis) near Mansurah in the Delta. These were all found by E. Brugsch in 1871, and are dated approximately to the Ptolemaic period in the Museum Catalogue. They are of almost identical shape with ours, being mesomphalic, fluted, and with slightly flaring rim. They are somewhat more decorated than the present bowl from Tell Fār'a, having a rosette in some cases on the underside of the omphalos, and 'olives' between the points of the fluted leaves.

The Ptolemaic dating for them is only approximate, being based on the fact that by Ptolemaic times Thmouis had definitely established itself as the successor to the neighbouring early Egyptian town of Mendes, a position it continued to enjoy throughout the Roman period. But already from the time of Herodotus, Mendes and Thmouis had co-existed;² so that a fourth- or even fifth-century date for the Thmouis silver vessels is quite possible, and indeed, on the evidence of the parallels quoted in the present article, seems most probable.

Thus, another similar bowl was discovered in an Achaemenid tomb at Susa by J. de Morgan, and dated to the middle of the fourth century B.C.³ It has the rosette beneath the omphalos like several of the Tell Tmaï bowls, but resembles the Tell Fār'a one in lacking the 'olives' between the points of the long leaves. Like the Tell Fār'a bowl also, it was first cast and then gone over with a fine point to outline the design. Both were turned on the wheel, and on the underside of both, in the centre of the omphalos, can easily be seen the

¹ Vernier, *Cat. Gen. du Musée du Caire, Bijoux et Orfèvreries*, Nos. 53.267, 53.275, 53.276, 53.277.

² For these two sites *v. A. Scharff, Ein Besuch von Mendes*, and A. Langsdorff u. S. Schott, *Der Tell von Thmuis*, in Mitt. des deutschen Instituts für ägyptische Altertumskunde in Kairo, Band I (1930), pp. 130–6, Taf. XXVI–XXX, and *reff. there quoted*; especially Naville, *Ahnas el Medineh, &c.* (Eleventh memoir of the E.E.F., 1894), p. 15 and sqq. Also Gauthier, *Dictionnaire Géographique*, Tome II, p. 74, s.v. 'per ba nib Zadou'. For these latter references and much oral information about Thmouis I am indebted to Mr. Alan Rowe, who has personally inspected the site.

³ *Mémoires de la Délégation en Perse*, VIII, pp. 29 seqq., especially p. 43, Pl. II and III.

A TELL FĀR'A TOMB GROUP RECONSIDERED

tiny hole made by the point of the machine on which it revolved.¹ There can be no doubt as to the homogeneity in style and period of the three groups.

The Tell Tmaï group includes also a silver vase² which is of interest to students of Palestinian archaeology for its bearing on a much-discussed question, the dating of the so-called 'Philistine' graves found at Gezer by Macalister.³ This vase is very similar in shape and decoration to several silver vases from the Gezer 'Philistine' graves, which must now be assigned to a date at least not earlier than the Persian period. Such a view, suggested at first by the similarity of the silver vessels, all of which, whether from Tell Fār'a, Susa, or Tell Tmaï, are assignable to the Persian period on strong evidence, is reinforced by a consideration of the other contents of the Gezer graves. Thus Grave 4 includes an obviously Persian seal,⁴ and Grave 5 contains a silver dipper ending upwards in a ring, on which are two lions' heads, very similar in style to the bulls' heads on our dipper. Moreover, at the back of the junction between bowl and handle the Gezer dipper has a 'simple palmette ornamentation',⁵ analogous to the lotus pattern on the Tell Fār'a one. Further study of the whole 'Philistine' grave material from Gezer will reveal close correspondences with the contents of the present Tell Fār'a tomb, as well as the Achaemenid grave from Susa above quoted (e.g. the bracelets with lion-head terminals).

The groups were found widely separated geographically, but cannot be far removed from one another in date; all alike are essentially a product of the Persian rather than of the sub-Mycenaean age.

Finally, to reinforce the argument for a lower date than that assigned by Sir Flinders Petrie to the present tomb, comes the upper part of a 'hole-mouth' jar (Mus. Cat. No. V. 1972), of a form characteristic of the fifth and fourth centuries B.C., e.g. at 'Atlit, where it occurred plentifully in rock-cut tombs of this period.⁶ Sir Flinders Petrie's dating of this shape to before 700 B.C. is several centuries too high.

¹ Cf. also for the technique of the present bowl and those from the Tell Tmaï treasure, Vernier, 'La Bijouterie et la Joaillerie Égyptiennes', *MIFAO*, II, pp. 114–16, Pls. XXI and XXII, 1; von Bissing, *Cat. Général du Musée du Caire, Antiquités égyptiennes, Metallgefäßes*, Nos. 3581–5, and Taf. III. In the latter place the date is given as Ptolemaic with a query, and somewhat more precise indications given of the circumstances of the find.

² Vernier, *Bijoux et Orfèvreries (Cat. Général)*, No. 53.274.

³ v. Macalister, *Gezer*, Vol. I, pp. 289–300, &c.

⁴ Macalister, *ibid.*, Fig. 154, No. 142 (p. 293).

⁵ Cf. Macalister's description, *loc. cit.*, p. 294.

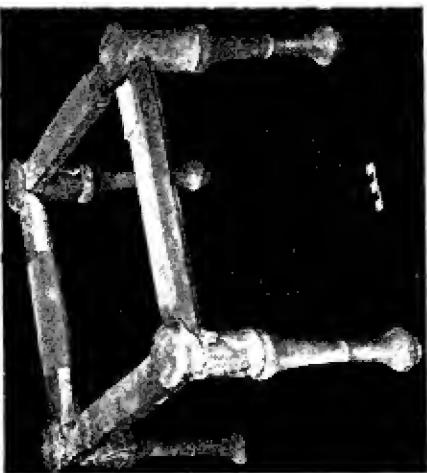
⁶ Cf. C. N. Johns, *QDAP*, Vol. II, pp. 41 seqq.; especially Tombs L/16 (p. 60; Pl. XIX) and L/23 (pp. 83 seqq.). The latter tomb has the further analogy of yielding a quadripartite bronze kuhl-tube set, somewhat like that shown in Petrie, *ad loc.*, Pl. XLIV, 1, but not mentioned in his text.

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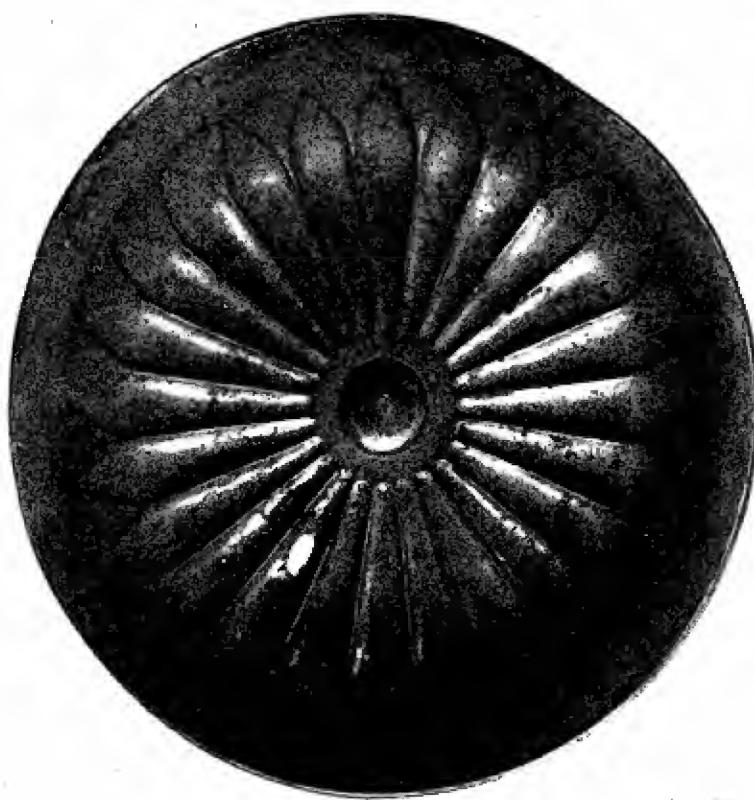
While, therefore, absolute precision in the dating of the contents of the present tomb is not attainable, we may with some confidence assign it to a time within the period *c.* 450–330 B.C. The whole group, along with the 'Atlit' tombs above mentioned, and the parallel ones quoted, is of considerable interest for our knowledge of the Persian period, for which literary evidence is especially lacking.¹

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¹ Yet another silver bowl of the same style was found in a grave of the Persian period at Ur, in the excavations of 1929–30, by Mr. Woolley; *v. Antiquaries Journal*, X (1930), p. 319, Pl. XXXVIa, and *The Museum Journal*, XXI (1930), p. 84, Pl. VIII, fig. 5. From Mr. Woolley's description, it is 'decorated with fluting and chased work', and falls into the same family as the other bowls here treated of. No longer can it be regarded as 'unique' (*loc. cit.*).



TELL FĀRĀ TOMB GROUP



Inside



Outside

CMS.



Side view



CMS
— — —

TELL FĀ'RĀ TOMB GROUP

MOSAIC PAVEMENTS IN PALESTINE SECOND SUPPLEMENT

IT is hoped to publish every year a supplement to the list of mosaic pavements, in order to keep it up to date. This supplement includes a number of sites omitted from the first supplement published in Vol. III, pp. 49-57.¹

363. 'AIN EL JEDIDE. XVII. L. t.

1. Mosaic pavement seen in section of broken vault.²
2. (a) Courtyard. White mosaic of coarse quality, one cube 3 cm. sq.

(b) Outside north door of chapel panel with inscription:

"Ὑπὲρ σωτηρίας καὶ ἀντι[λήψεως]/[τῶ]ν δούλων πατέρων ἡμῶν α[. . .]/[. . .]νιου τῶν πρεσ[βυτέρ]ον κ[αὶ . . .]/[διακόνου καὶ δών [γνωσκει δ κύριος]]/[τὰ δύναματ]α ἐψιφάθ[η . . .]
For the salvation and repose of our holy fathers . . . the priests and . . . deacon and those (whose names the Lord knows) . . . was paved with mosaics . . .

Dating: End of the sixth century A.D.

(c) Area to west: Coarse mosaics.

(d) Press with two rooms, one of which contained the press, the other the vat. Lined with white mosaics.

Bibl.: Hamilton in *QDAp*, Vol. IV, pp. 95-8.

364. 'AQD EL 'AZIRIYYE. VIII. J. i.

Ground strewn with white tesserae.

365. 'AŞİRET ESH SHAMALIYYE ('AŞİRET EL HATAB). XI. N. N./N. O. Mosaics in the village.

366. EL BĀTYE. XVI. I. s.

Tessellated floor observed in section of trench.

367. BEIT FAJJĀR. XXI. L. v.

Mosaic pavements found occasionally.

368. BEIT İKA. XVII. K. u.

Rectangular enclosure strewn with rough mosaics. Big white tesserae.

Ment.: Tonneau in *RB*, 1929, p. 425.

369. BEIT NATTĪF. XVII. J. u.

Weli of Sh. 'Abdallah. Narthex of church, fifth or sixth century A.D.

Surround: white. Border: *A6³* in *A2*, *B12*. Field: Diamonds in interstices of hexagons with *I4*, swastika, and flowers. Each hexagon divided by band of *B2* with four twists, separating two peltas (*I14*) turned inwards.

Bibl.: Baramki in *QDAp*, IV, pp. 103 ff.

¹ For a Key to the abbreviations used see Vol. III, p. 57 and 185 n. 1.

² As to foundations of mosaics on vaults see below No. 373 and Blanchet, *La mosaique*, Paris, 1928, p. 16. ³ These types refer to the plates published in Vol. II, pp. 138-41 of this Quarterly.

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370. BEIT SĀHŪR. XVII. M. u.

Traces of floor of rough large tesserae in section of hill on both sides of the mouth of a cistern.

371. BĪR ED DAWĀLI. XVII. L. s.

In middle of site, cistern with tessellated pavement.

372. BIRKET JALJŪLYE. XVIII. P. s.

White tesserae.

373. DABĀYIB ET TWĀL. IX. q. k.

Mosaic floor, 1.40 by 0.90 m., in white, blue, and red. Sixty-eight tesserae to 10 cm. sq. Border: *A1*. Field: *H7*, sprigs type *F3*.

374. DEIR 'ARĀBI. XIV. K. q.

White tesserae.

375. EL ḤAMME (Addendum to No. 86)

Excavations of the Hebrew University in 1932. Fragmentary pavement of narthex and synagogue hall.

(i) Narthex. Series of squares in black and white. Possibly fragment of border.

(ii) Synagogue hall. (a) Central nave: Border: *B2* in *A2-B7*; this border separates also the three panels. (1) First panel has a white field; in centre a wreath with lemniscus fillet containing a ten-line Judaeo-Aramaic inscription in Hebrew square letters (see below). The wreath is flanked by two lions statant guardant; behind each lion a cypress tree.

Inscription:

ונכיר לטב/קורס הופלייס וקורה/פרוטון וקורס פלוסטיס/חננה וקורס פרורוס ברה/וקורס פוטיס חננה וקורס/
חנינה ברא הכנון ובנינה/רטיזווען חוריין בכל אחר/רחבען הכה המשיח דינריין/רחב מלך עלמה יתע ברכחה/
בעטלהע און און טלה.

And honoured be the memory of Kyrios Hoples and Kyria Proton and Kyrios Sallustius his son-in-law and Count Pheroras his son and Kyrios Photius his son-in-law and Kyrios Hanina his son, they and their children, whose acts of charity are constant everywhere (and) who have given five gold dinars here. May the King of the Universe give his blessing on their undertaking, Amen, Amen, Sela.

Below the wreath a long *tabula ansata* containing two inscriptions of four lines, arranged one along the other and separated by a black line.

(2) Second panel to north of (1). Field: *H7* with sprigs type *F31*. In each square alternatively a pomegranate fruit and a flower with a superimposed 'cross'.¹

(3) Third panel, to north of (2). Diagonal lines forming rectangles and squares. Another system of alternating large and small squares in diagonal rows is placed at right angles to the first. Each square has an *A2* frame; the larger ones contain *I4*, the smaller counter-changing lines.² Two sprigs *F1* issue from each square. In this panel there is slightly to right a *tabula ansata* with a five-line inscription. The corresponding inscription, supposed to have been on the left, is lost.

¹ Cf. Nos. 344, 347.

² Cf. No 346(7).

MOSAIC PAVEMENTS IN PALESTINE, SECOND SUPPLEMENT

- (4) In the west corner near the apse: Type *I6*, 4 cups, with vine trellis issuing, in corners.
(c) East aisle: pattern of circles with border of squares. In each square a pomegranate.
(d) West aisle: fragment of *tabula ansata* frame of inscription.

Bibl.: Sukenik in *Qōbes*, *JPE*, 1934, pp. 41–61, Pls.; id. *Ancient Synagogues in Palestine and Greece*, London, 1934, pp. 81 f.

376. EL ḤUFNE. V. K. h.

- (1) Patch of sand 10 m. in diameter, with white tesserae.
(2) Fragment of plain white coarse mosaic.

377. 'IRĀQ ISMĀ'ĪN. XVII. K. t.

Remains of mosaic.

Ment.: Abel, *Géographie de la Palestine*, Paris, 1933, Vol. I, p. 443.

378. JĀNYE. XIV. L. v.

Coloured mosaic pavement reported existing across wadi.

Ment.: Peters in *QSt.*, 1904, p. 385.

379–80. JERICHO. XVIII. P. s.

379. Property of Ibrāhim esh Shalabi. Cleared 5 m. sq. Border: Three black lines. Field: *H* 5 with one arm counter-changing, the other with *B* 2. In half circles on border *I* 8. In circles in centre convolutes.

380. Near Elisha's fountain, south of the main road. Fragmentary mosaic pavement with white ground and border of four black lines.

381. JERICHO–JORDAN ROAD. XVIII. P. s.

Nestorian hermitage with chapel paved with mosaics. Surround: white, with indented square having two sprigs (*F* 23) at each corner near the door and five indented squares forming cross in recess to east. Border: *A* 2. Field: Sprinkled with indented squares. In centre circle with Syriac inscription; in eight lines.

This Monastery was built in the days of Doniel of Ahwāz, Yohannōn the Persian, Isho'dad of Qatrōye, and Ba'ya of Shahorzūr. May the Lord have mercy on them on the Day of Judgement.

Dating: ninth century A.D.

Bibl.: Baramki and Stephan in *QDAP.*, Vol. IV, pp. 81–6.

382. JERUSALEM. AMERICAN SCHOOL OF ORIENTAL RESEARCH

Quantities of tesserae found in various places in a tomb complex, most of them large and coarse.

Bibl.: Burrows in *BASOR*, No. 47, p. 30 f.

383. JERUSALEM. DEIR ABU TŪR

Scanty remains of mosaic with geometric patterns in south nave of church.

Ment.: Schneider in *OChr*, 1933, p. 152.

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384. JERUSALEM, MOUNT OF OLIVES

Edge of mosaic pavement found in a quarry called Dahrat el Beyāra near et Tōr village.

385. EL JŌRA

Mosaic pavement of white tesserae on top of vault.¹

386. KAFR SHIYYĀN. XVII. L. S.

Fragmentary tessellated pavement in central structure of the village.

Ment.: Peters in *QSt*, 1904, p. 378.

387. KAFR SĪB. XI. K. m.

Mosaic near the tomb of Jamal ed-din.

388. KH. 'ALYA. XVII. L. u.

Foundations of Roman villa with white mosaic.

389. KH. 'AṬṬĀRA. XVII. N. s.

Oil press with mosaic.

Ment.: Dalman in *PJb*, 1914, p. 18.

390. KH. 'AUJA ET TAḤTĀNI. XV. P. f.

Remains of big mosaic, with black, white, and red tesserae.

Ment.: Thomsen in *MuNDPV*, 1912, p. 73; Guthe in *ZDPV*, 1915, p. 45.

391. KH. BARADA. XVII. K. s.

Mosaic cubes.

Ment.: Clermont-Ganneau in *AR*, Vol. II, p. 88.

392. KH. BARĀ'ISH. XIV. K. q.

Tessellated pavement.

393. KH. BARNĪQYA. XIV. J. p.

Scattered white tesserae.

394. KH. BEDD FĀLŪH. XVII. M. u.

Numerous mosaic cubes.

Ment.: Alt in *PJb*, 1932, p. 53.

395. KH. BEIT MIZZE. XVII. L. t.

Ground thickly strewn with mosaic cubes.

Ment.: Clermont-Ganneau in *AR*, Vol. I, p. 479; Lagrange in *RB*, 1894, p. 139.

396. KH. BEIT NUSHĒF. XVII. K. s.

Scattered white tesserae.

¹ Cf. note 2 on p. 187.

MOSAIC PAVEMENTS IN PALESTINE, SECOND SUPPLEMENT

397. KH. BUYŪDAT. XV. P. r.

North end of site. At north-east corner of a building, large number of variously coloured mosaic tesserae.

398. KH. ED DABBE. XIII. G. r.

Mosaic cubes.

Ment.: Clermont-Ganneau in *AR*, Vol. II, p. 162 f.

399. KH. EL ḤAYA. XVII. N. s.

Mosaics found occasionally.

Ment.: Lagrange in *RB*, 1895, p. 94.

400. KH. EL JEDĪRE. XVII. J. t.

White mosaic pavement in the west part of the site.

401. KH. LASAN. XX. F. w.

Scattered tesserae.

402. KH. MASHRAB. XVIII. O. t.

Remains of building with mosaic pavement. A small area cleared showed a scale pattern ($\tilde{\chi}3$) in white, red, and black.

403. KH. MANSŪR EL 'AQĀB. VII. J. k.

Scattered tesserae.

404. KH. EL QUTN. XXI. J. v.

Mosaic floor.

405. KH. SĀRĪN. XI. N. o.

Scattered tesserae.

406. KH. UMM EL 'ADAS. XVII. J. u.

White tesserae scattered over site.

407. KH. UMM EL 'UMDĀN. XXI. J. v.

White mosaic pavement to south-east of site. Most of the east part of the site is strewn with tesserae.

408. LIFTA. XVII. M. t.

Mosaic fragments found on property of Haj 'Aqel el Liftāwi.

409. MEIRŪN. IV. P. f.

Mosaic pavement with big tesserae found in barn to south of the modern synagogue.

410. NA'ĀNA. XVI. I. s.

Tessellated pavement.

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411. NUHF. IV. N. f.

Before house of Khalil Musa. Mosaic pavement in black and white chequer, each square having 23 sq. cm.

412. ER RASM (SOUTH OF GAZA)

Scattered tesserae.

413. ŞALHA. IV. P. e.

White pavement 2·40 m. sq. Eighteen tesserae to 10 cm. sq. of local limestone. Probably catchment of ruined cistern.

414. SINJIL. XIV. N. g.

Mosaic pavement of large white tesserae in property of Abdallāh Maḥmūd Abdallāh.

415. SŪRĪF. XXI. K. v.

Fragments of coloured mosaic pavement found on space of 5×7 m. in the property of Mūsā 'Āshūr.

416. TAKĀRA (NEAR TANTŪRA). VII. I. j.

Roman mosaic floor in very good condition.

Ment.: Palestine Post, 30 August 1933, p. 4.

417. ET TELL. XIV. N. q.

Traces of mosaic.

Ment.: Alt in PJB, 1927, p. 50.

418. TELL ER RIYĀH. XIX. D. w.

Mosaic pavement.

419. TELL EZ ZĪF. XXI. L. x.

Numerous mosaic cubes.

Ment.: Mader, p. 172.

420. TINĀNI. v. j. h.

Scattered tesserae and white mosaic pavement.

421. UMM EL MUDDĒDE (SOUTH-WEST OF KHAN YŪNĪS)

Scattered marble tesserae.

422. UMM ES SUWWĒD. XXI. J. v.

Rock-cut press paved with white mosaic, to east of site.

423. WĀDĪ EL BAŞSA. XXI. K. w.

Coloured mosaics close to Kh. Sarāşir.

424. YABRŪD. XIV. M. r.

Mosaic pavement of floor said to exist in the village.

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KEY TO PATTERNS

A 1: 373.	F 1: 375.	I 4: 369, 375.
A 2: 369, 375, 381.	F 3: 373.	I 6: 375.
A 6: 369.	F 23: 381.	I 8: 379.
	F 31: 375.	I 14: 369.
B 2: 369, 375, 379.	H 5: 379.	J 3: 402.
B 7: 375.	H 7: 373, 375.	
B 12: 369.		

ADDENDA TO BIBLIOGRAPHIES

1. Musil, *Edom*, Vol. II, 1, p. 223.
5. Clermont-Ganneau, *AR*, Vol. II, p. 277.
24. Tonneau in *RB.*, 1929, p. 424.
116. Germer-Durand in *EO*, 1908, p. 303, where the date is fixed with the help of another inscription as about A.D. 592.
132. Clermont-Ganneau, *AR*, Vol. I, p. 513.
195. Alt in *PfB*, 1926, p. 78, n. 5.
205. Clermont-Ganneau, *AR*, Vol. II, p. 70.
250. Musil, *Edom*, Vol. II, 1, p. 218.
344. Mader in *Theologie und Glaube*, 1933, pp. 669–77; ib. in *HL*, 1934, pp. 1–15, 41–66, 89–103, 129–149, 26 figs., Pl. in colours, 2 plans; Schneider, *Die Brotvermehrungskirche von et-tâbqa am genesarethsee und ihre Mosaiken*, Paderborn, 1934, pp. 51–79, Figs. 10–14, Pls. A, B, 1–31.

M. AVI-YONAH.

EXCAVATIONS IN PALESTINE, 1933-4¹

'Atil'

(Department of Antiquities.)

THE Crusader cemetery of the thirteenth century has been discovered and cleared at the original ground-level. More than 1,700 burials have been recognized, the majority of them by their original cover of rubble and mud or ashlar and plaster, more or less intact. A few had solid tombstones, carved with varieties of the Latin cross: fleury, pattee, patriarchal, or plain. None of these covers have been disturbed, but a number of unprotected graves have been examined; among these a common attitude prevails, the body lies on its back fully extended, head to the west, arms crossed. Adolescents and children have been found as well as adults. But nothing of importance has been found in association with the burials. At the same time, from the top of earth between the graves, scattered pieces of slip-ware, with painted or *graffito* decoration, have been collected, which must chiefly belong to the Crusader occupation (1217-91) and do actually correspond with types already familiar from the suburb within the walls. The cemetery lay beside the medieval road approaching the north gate of the suburb, and will be found on the north of the present car track about 250 m. from the gate.

Beisān

(University Museum, Philadelphia; directed by Mr. G. M. Fitzgerald.)

THE tenth season of the Beisān excavations lasted from September to December 1933. A small clearance at the tell edge on the XIXth Dynasty level produced two interesting bronze objects, probably of E I period, a tripod of a type found in Crete, Cyprus, and Greece (Lamb, *Greek and Roman Bronzes*, pp. 32 ff., Pls. X and XI), and a stand or candelabrum like those found in the 'burnt stratum' of Megiddo. The main work of the season consisted in going down c. 8·50 m. below Level X B (of MB II, Hyksos period) to virgin soil in a small area, measuring about 24 m. by 16 m. The excavated levels, (numbered XI-XVIII) represented about twelve periods of (apparently continuous) occupation and in addition there were shallow pits in the virgin soil which had probably been roofed over and used as dwellings. The few walls standing in the two lowest building-levels (XVII and XVIII) were built of small mud bricks with rounded tops ('plano-convex'); the levels above all had walls of flat unbaked bricks. Level XVI contained several curved walls and

¹ Continued from Vol. III, pp. 173-84.

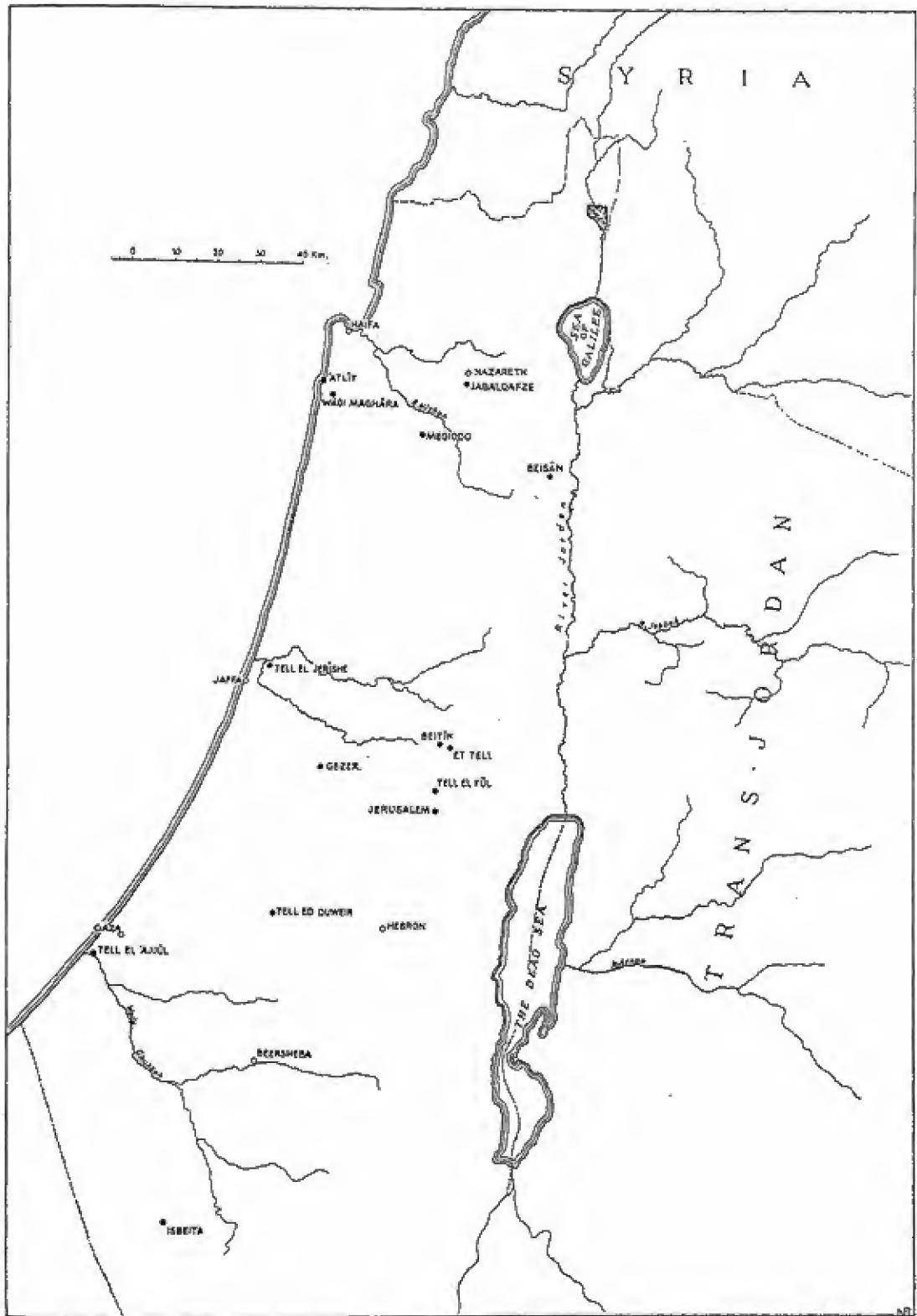


FIG. I. EXCAVATIONS IN PALESTINE, 1933-4 (Sites excavated marked •).

EXCAVATIONS IN PALESTINE, 1933-4

a small house of apsidal form with a hearth and a small flooring of potsherds. In levels XV and XIV most of the walls were straight and in level XIII there were some well-built rooms with good stone foundations. There was no sign of a city wall or rampart at the tell edge at any level. The interest of the season's work consists chiefly in the succession of pottery types, which may be summarized as follows: in the pits of virgin soil and in level XVIII were some painted sherds with bands of chevrons in red; only loop handles were found at the lowest level; levels XVIII-XVI had hand-made jars decorated with bands of finger-prints; levels XVII-XV grey-black burnished ware, mainly carinated bowls; levels XVII-XIII ledge handles with indented edges; all levels from XVI upwards contained plain ledge, and all from XIV upwards pushed-up ledge handles, and inturned bowl-rims, pattern (or lattice) burnishing, and lug-handled pots. In levels XV-XIII were many jars with heavy rims and criss-cross painted decoration. Level XII was distinguished by the sudden incoming of a very fine lustrous burnished pottery, with black or red surface (Khirbet Kerak ware) which dominated that level and part of level XI. With this were stump-based juglets, fold-over (envelope) ledge handles and lids with knobs. In level XI the burnished ware was abruptly displaced by typical MB II pottery. Numerous Hyksos burials were found in levels XI and XII, adults as well as children having been buried below the floors of levels X and XI. Flint implements were common throughout, the long ribbon knives of level XIII being especially noticeable. There was hardly any metal before the Hyksos period, except two copper axes and some other implements found at level XVI.

Beitîn

(Joint Expedition, American School of Oriental Research in Jerusalem, and Pittsburgh-Xenia Theological Seminary; directed by Dr. W. F. Albright and Professor J. L. Kelso.)

THE first campaign of excavation began 9 July 1934 and lasted until the middle of September. This expedition was conducted jointly by the American School of Oriental Research in Jerusalem and the Pittsburgh-Xenia Theological Seminary, represented, respectively, by Dr. W. F. Albright and Professor J. L. Kelso. This expedition replaces temporarily the Tell Beit Mirsim one, conducted by the same two institutions in co-operation, but does not supersede it, since it is planned to resume work at the former site at an early opportunity. It was organized primarily as a memorial to the late Dr. M. G. Kyle, well known for his long and productive interest in Palestinian archaeology. With the heads of the expedition were associated ten others, several of whom have had considerable archaeological experience, as in the case of

EXCAVATIONS IN PALESTINE, 1933-4

Professor O. R. Sellers and Dr. I. Ben Dor. The architect of the expedition was Mr. M. M. Levine.

In the autumn of 1927 Dr. Albright made soundings just north of the modern village of Beitīn, and discovered remains of the various most important periods of the history of the town, besides clearing parts of the inside face of the Middle Bronze city wall. It was therefore clear that the area north of the modern village, now occupied by a fig orchard, known as Hākūret el-'Illiyye, would probably be an excellent site for excavation. This expectation has been amply confirmed. Since the Byzantine and medieval Arabic occupations of the town were largely in the east and south, no Arab remains were found on the summit, and very scanty Byzantine remains. Some twelve or more relatively continuous and homogeneous strata and phases of occupation have been distinguished, extending from about 2000 B.C. to the year A.D. 69. There were also some miscellaneous Byzantine foundations and subterranean constructions. About 700 sq. m. have been excavated, nearly all to bedrock. In the south-west was cleared a large stretch of the inside face of the Bronze Age city wall, just north of our soundings of 1927. The masonry of this Middle Bronze wall is very closely related to the masonry of the city wall of the same age found in 1931 at Beth-zur, and is perhaps the finest example of late Middle Bronze masonry yet excavated in Palestine. Near the city wall in debris of the Bronze and Early Iron ages, was found a unique seal cylinder, representing the Canaanite deities Baal and Ashtaroth, with the name of the latter spelled in Egyptian hieroglyphics—a fine example of the glyptic art of the XIXth Dynasty, about 1300 B.C.

Among the most interesting results of the first campaign in the area of the town proper may be mentioned the following. The first urban installation on the site dates from Middle Bronze I, between 2000 and 1800 B.C., and is identical in its ceramic culture with stratum H at Tell Beit Mirsim, as well as with Watzinger's 'Canaanite' at Jericho. Sporadic sherds of the transition period between Early Bronze and Middle Bronze, such as folded ledge handles, were found in pockets in the rock, but no traces of any continuous or permanent occupation in this period were discovered. With Middle Bronze II better preserved remains begin. In Late Bronze the town reached the highest point of its early history; from this period we have well-built houses with paved floors, masonry resembling Hellenistic work, well-laid stone drains, &c. The pottery of this period is characterized by the usual domestic pottery, painted and unpainted, of well-levigated paste, belonging to both the first and second phases of Late Bronze. The foreign pottery is represented by all the usual types—white-slip ware, base-ring ware, and

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Mycenaean. Both the first and the second phases of Late Bronze were brought to an end by a continuous conflagration, which was particularly destructive in the latter case. After the destruction of the Late Bronze town, it was re-occupied by a much poorer population using rough stone masonry and much cruder pottery. This new occupation we may safely ascribe to the Israelites, since its date falls between 1250 and 1150 B.C. Four relatively continuous phases of Iron Age I occupation were distinguished; the first two were destroyed by fire. Since the pottery of the second phase is relatively older than the pottery of the houses of Shiloh, probably destroyed about 1050 B.C., and than the pottery of Saul's fortress at Gibeah, dating from the last quarter of the eleventh century, there seems to be good reason for dating the destruction of the second phase by fire not far from 1100 B.C. In Iron II we have no destruction until the sixth century B.C., but there are several irregular phases of building, belonging mainly to the ninth and the seventh centuries B.C. Somewhere in the sixth century the town was again destroyed by fire, presumably by the Chaldeans. This destruction was followed by a partial re-occupation, employing very coarse masonry, in the Persian period; then came a period of better construction about the fourth century B.C. Following this phase came three successive phases of occupation, each rather sharply differentiated from the others. The first may be dated by pottery and coins, of which sixty were found, to the third and early second centuries B.C. Since its latest coins belonged to Antiochus Epiphanes, it is reasonable to connect its end with the occupation of the town by Bacchides about 160 B.C. The second phase, which is the most continuous of the three, is dated by coins of John Hyrcanus, Alexander Jannaeus, and the immediately following period, to the later Maccabean age. From the Roman occupation onward there is a gap of sixty years in our series of coins. The end of the gap may be connected with the third and final Hellenistic phase, which is dated by coins of the procurators, of Agrippa I, Agrippa II, and of the First Revolt. Our latest coin found *in situ* is dated in the third year of the First Revolt, the very year in which, according to Josephus, Vespasian took Bethel.

Gezer

(Palestine Exploration Fund; directed by Mr. Alan Rowe, assisted by Miss M. Bentwich. Funds supplied by Sir Charles Marston and the late Mr. Herbert Bentwich.)

THE 1934 excavations at Gezer lasted for about a month from the 29th September, and were carried out on the west side of the tell. At this place, where no previous excavation had been made, a strip was laid running down the side of the tell from east to west; the eastern limit of the strip is

EXCAVATIONS IN PALESTINE, 1933-4

marked by an Arab cemetery in which burials are still being made by the local people. The southern side of the strip is about 37 metres from the north side of the modern house on the tell top. It was the intention of the excavators to correlate as far as possible the levels supposedly to be found on the west side of the tell with those found on the other sides by Professor R. A. S. Macalister. To their great surprise, however, at a point not very far below the overlying debris, they came quite unexpectedly upon the rough and very irregular rock surface of the tell. This rock was found to be literally honeycombed with holes consisting of caves, burial places, cisterns and so on. As a matter of fact probably more work was done underground than on the surface. In the surface of the rock were discovered sixteen cup-holes, of a depth ranging between 3 to 26 cm. They are mostly shaped like an inverted bell, and average about 20 cm. in diameter. Near two of them is a shallow trough cut in the rock; another such trough is adjacent to an isolated cup-hole. The exact significance of all the cup-holes is uncertain, but doubtless some were used for making olive oil and still others for pounding grain. They perhaps may be attributed to a period ranging between Neolithic and Chalcolithic times. On the south side of the strip were two very roughly made (or natural?) shallow pits; each had a recess at the base at the west. It is just possible that they were tombs belonging to the Early Bronze Age, but they may well originally have been used earlier than this. At all events one of the recesses would have been just large enough to contain the contracted body of a child and the other an adult burial. In the former recess was part of the rim of an Early Bronze store jar with rope pattern, some sherds of the same period, and also some later intrusive ones. The other recess contained 123 flints of all types and no pottery. In the extreme north-west corner of the strip was a peculiar shallow cave (semi-circular in plan) entered by a short vertical pit. This cave contained 2,353 worked and unworked small flints and perhaps was an Early Bronze storehouse belonging to a flintmaker. Covering a great deal of the eastern part of the strip are the foundations of a small but solidly made building. This peculiar structure is situated almost on the top edge of the tell and seems to have formed part of a *migdal*. It appears that this *migdal* consisted of an outer enclosing wall, a lofty tower with perhaps a staircase inside, a great underground cistern and a silo, the rock-cut base of which still remains. The pottery from the cistern is of about the Late Middle Bronze period, and this affords excellent evidence for the date of the whole complex. From the tower foundations came a few pottery fragments of the Early Bronze Age, many of the Middle Bronze Age, part of a cylindrical cult-object of pottery of about 1200 B.C. (very similar to Beisan examples), a broken Hellenistic lamp of the fourth to third century B.C.,

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and part of an iron chain-and-attachment perhaps from the end of a chariot pole or from a tethering chain for some animal. A little distance to the west of the great cistern was still another underground chamber resembling a cistern. This, like its neighbour, is entered in the top by means of a round hole cut in the rock. The small chamber is certainly Early Bronze in date and has nothing to do with the neighbouring cistern; in its north side, and a little way up from the base, is a short passage. The chamber was filled with large stones, fragments of human bones, and Early Bronze potsherds. When the Middle Bronze makers of the great cistern made their underground tank, they accidentally broke into the east side of the smaller chamber, and afterwards plugged up the break with a large stone. They were obviously the people responsible for disturbing the contents of the smaller chamber and for filling it in with large stones in order to strengthen the west wall of their cistern. Whether the small chamber was originally a cistern or a burial place it is impossible to say, but its date is quite certain. Incidentally, no traces of cement lining have been discovered in either chamber. Near the south end of the excavated strip a large cave was discovered, which was entered by a flight of steps. This is of great dimensions and extends almost under the whole of the existing part of the *migdal*. Its entrance was completely filled with debris and rock falls. The cave was originally a natural one, being widened out and deepened in parts by the people who used it as a dwelling. These people doubtless belonged to Chalcolithic times, for four juglets dating from this period came from the cave debris. Just inside the entrance to the left is a circular depression in the floor, evidently a silo; there is a similar depression further inside, which may have been used for a water-jar. Most of the pottery in the cave belonged to the Early Bronze Age; of the more or less complete examples nine date from the earliest part of the period, eleven from the middle part and seventeen from the latest part. This pottery was mostly found mixed up with human and other remains, so it seems that during the last phase of the Early Bronze Age the cave was used as a burial place. An interesting object belonging to this period is a limestone model of a so-called 'Bed of Ashtoreth' which shows the matting of the bed. Another object consisted of a nice flint knife, a bronze dagger 35 cm. long, with four studs on either side for the handle (perhaps Middle Bronze in date) and two fragments of Late Bronze pottery, these evidently belonging to a burial crushed by rock falls placed just inside the entrance. A few fragments of Middle Bronze pottery also came from the cave. Scattered about on the surface of the tell were some interesting objects, such as two Rhodian jar-handles, a jar-handle with a Hellenistic seal, a head of Ashtoreth (evidently Late Bronze), a lamp of the third to fourth century A.D., and

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another one of about the thirteenth century A.D. or earlier. Summing up, it may be said that the excavations have clearly shown that the west side of the tell was used as a cemetery in Early Bronze times, which means, of course, that the contemporary settlement itself was on some other part of the site where such tombs did not exist. The people of the later times were perhaps unaware as a whole of the existence of the early cemetery for they placed their city structures right over it.

Isbeita

(Colt Expedition, British School of Archaeology in Jerusalem; directed by H. Dunscombe Colt.)

THE Byzantine town of Isbeita lies four miles off the main el 'Auja-Beersheba road and some thirty-five miles south-west of the latter place. It is situated on a slight rise overlooking the Wādi Migreh on its eastern side. Like the other towns of its period in the Negeb it is constructed entirely of the local limestone, and is similar to the majority in its lack of orderly planning. Few streets are straight and most wander at will among houses. There is no town wall proper, but a continuous circuit consisting of house and garden walls encompasses the town. This is pierced at intervals by arched gateways. The size of the ruins is some 460 by 350 m.

This first season's digging began in early December and continued until mid-April. Work was concentrated on the north-east corner of the town, on the clearance of a large church and an extensive building adjoining it, probably a monastery.

The church complex as a whole consists of a church with a narthex, a small chapel, a baptistery with an ante-room, and an atrium with chambers on two sides. At some period a heavy talus was built around the whole converting it into a defensive position. The church, the interior measurements of which are 22·10 m. by 12·70, is of the tri-apsidal type with small rooms behind the side apses. The aisles were separated by rows of six columns and the whole floor was once covered with slabs of white marble, likewise the walls to a height of two metres. The rest of the complex was floored with limestone blocks except the apse and eastern part of the chapel which contained a much damaged geometric mosaic, unfortunately lacking its date. No clues as to the date of the original building nor of the many subsequent additions and reconstructions were found, but that the church at least was still in use in the second quarter of the seventh century is indicated by the finding of several burial stones of that period.

South of the church is a large open plaza. Fronting this for some 65 m. on the east and adjoining the church complex is a large series of rooms and

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courtyards of the monastery. To date, thirty-six of these have been cleared out and planned but possibly half that number still remains to be done.

The pottery found was practically all of the Byzantine period, finely baked ribbed ware being particularly prevalent, but some sherds of the later Roman times also came to light. That there was a reoccupation in later times is proved by the finding of a considerable amount of finely moulded Arabic ware of the thirteenth to fourteenth centuries.

Jabal Qafze

(Institut de Paléontologie humaine, Paris; directed by M. R. Neuville, assisted by M. M. Stekelis.)
THE excavations begun in 1933 were continued in August and September 1934. The points selected for excavation were the first room of the cave, where all the strata were excavated; and the terrace, where a sounding was made down to the rock.

The stratification suggested last year was confirmed and completed as follows:

- A. Ruins of medieval date (eighth to thirteenth century A.D.).
- B. Bronze I-II-III.
- C. Upper Palaeolithic. *Man.*
- D. " " Second phase. *Ursus arctos.*
- E. " " First phase.
- F. Typical Mousterian.
- G. Levalloisian.
- H. "
- I. "
- J. " *Rhinoceros Merckii.*
- K. " (Primitive stage).
- L. " *Man.*

Four human skeletons were found in the lowest level *in situ*. A preliminary examination of the skulls showed that they do not belong to the Neanderthal type; although to judge by the sequence of levels they seem to be older than the *Homo galileensis* of Zuttiye or the *Palaeanthropus palestinus* of Magharat es Sukhul.

Megiddo

(Oriental Institute, University of Chicago; directed by P. L. O. Guy.)

THE complete report of all the tombs excavated on the lower east slope of the tell is now in the hands of the publishers and will soon be available in the form of an Oriental Institute Publication. These tombs represent various periods dating from c. 2000 to c. 1100 B.C. An Oriental Institute Publication by May on the figurines and other cult material from Megiddo is now in the press and

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will appear shortly. A report on the early habitations in and around the tomb area by Engberg and Shipton has now been published under the title *Notes on the Chalcolithic and Early Bronze Age pottery of Megiddo*.¹

Further excavations in the south central part of the mound has shown that while the eastern enclosure was undoubtedly used during the Solomonic period, it was actually built at a time slightly earlier than the Western Solomonic stable enclosure with which it was at first thought to be contemporary, and indications point to a Davidic assignation. When the Solomonic city wall was removed from the southern part of the eastern enclosure, it was found to have partially covered the remains of a very large building which was parallel to, and certainly contemporary with, the enclosure walls. Except in one place, where part of the older structure had been incorporated in the Solomonic city wall, only the foundation course of this Davidic(?) building remained. This, however, was built of very large and well cut stones nicely bonded into a wall about a metre and a half thick. The building was roughly square, 23 metres on a side and had a sort of terrace about 6 by 10 metres projecting on its eastern side. Indicated by the incised setting-out marks on the corner stones in the foundation, the superstructure was inset about 20 cm. Numerous mason's marks similar to those found on Schumacher's 'Palace' were noted on certain of the large foundation stones. The entire enclosure outside the building had been floored with a thick lime plaster which extended with a slight ramp downwards through the large gateway in the northern wall of the compound (this gateway in Schumacher's 'Palace').

In the early part of last season, excavation was further restricted to the area within the eastern enclosure. Here, below the Davidic(?) structures, were found the scrappy remains of private houses. This stratum produced very little of interest or importance; culturally it is to be associated with the stratum above, and bears practically no relation to the one immediately below. All the upper strata on the mound, down to and including this one, are now being prepared for publication.

When these scrappy remains were removed there was revealed a city built almost entirely of mud-brick which, from the pottery and other evidence, is tentatively dated to the twelfth century. There were strong indications that the city had met with sudden destruction—possibly caused by earthquake—followed by a fierce conflagration. That the place had been evacuated hurriedly was evidenced by the disposition of the great number of complete pots and other objects including a fine cache of bronzes which has now been disentangled and cleaned by the Department of Antiquities. Numerous skeletons

¹ Studies in Ancient Oriental Civilization, No. 10. University of Chicago Press, Chicago.

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were unearthed, many of them of people obviously killed by falling roofs or walls and their bodies never recovered, while others have been roughly interred among the ruins of the town. A large number of objects of Egyptian origin were discovered in this stratum among which were many Rameses III scarabs.

Towards the close of the season one object of particular interest, a small bronze statue base with a hieroglyphic inscription running around the four sides, was found in the stratum immediately below the mud-brick city. Unfortunately it was oxidized to such an extent that it could not be fully deciphered; however, it is now being cleaned in the Institute laboratories and it is hoped that the inscription will be of value in dating the current stratum.

et Tell

(Expedition of Baron Edmond de Rothschild; directed by Mme J. Krause-Marquet and Mr. S. Yeivin, assisted by Miss B. Bentwich, Mr. Z. Rosenberg, and Mr. P. Delugaz.)

THE expedition has excavated during the autumn of 1933 the mound of *et Tell*, generally believed to be the site of ancient 'Ai, near the modern village of Deir Diwān. The excavations were carried out in three different places; near the north-west corner of the outer enclosure wall, on the summit of the mound, and in the necropolis outside the city proper.

1. The outer city wall is built of large unhewn blocks of stone and is founded on bed-rock.

2. On the summit of the mound were uncovered the remains of a large structure probably built during the EB period, the outer walls of which are about 2·10 m. thick. The type of construction, flat slabs of unhewn local limestone laid in interlaced courses, is reminiscent of mud brick buildings.

The length of the building from north to south is 25 m. At the southern end where the structure is narrowest, its width is 15 m. About 2 m. northward from the south-eastern corner of the building the outer wall turns eastward, thus extending considerably the enclosed area. In this extension of the southern wall is the main entrance to the place.

All along the western wall of the building stretches a parallel wall. At its northern and southern ends this parallel wall abuts on remains of semi-circular enclosures. Inside this long western corridor are placed equidistantly along the walls stone slabs in opposite pairs which probably served as pedestals for wooden columns supporting the roof.

The western part of the main building was divided into: the southern half apparently an open courtyard; the northern half undoubtedly roofed.

There is some evidence that this building housed a small sanctuary. In the

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northern half was found, fixed in the bed-rock, a stone pedestal, the central portion of which was well cut and polished. Fragments of a similar pedestal were discovered in the southern half. Along the walls of the northern room were found remains of eight large storage *pithoi*, two marble mace heads of piriform outline, a complete battle-axe of nephrite (?), and fragments of a similar battle-axe of diorite (?).

Everywhere in this building was found on bed-rock a thick burned layer reaching in thickness in the corridor 1·20 m., but in the southern room the traces are shallower and scattered only in a few places. The majority of potsherds found in the burned layer belong to the EB period, others to the MB I period.

At a much later period several cross walls were added which overlie the above-mentioned burned layer. In this top layer were found mainly potsherds of the EI I period.

East of the building the expedition has unearthed remains of some twenty-six small rooms of two successive periods of construction. The debris inside the room shows no trace of stratification.

3. Eastwards outside of the city wall was discovered the necropolis. Three caves were cleared. The first, which was open, produced sherds of various periods. The other two caves yielded some 200 complete pots of various types. The majority of these are hand-made, many are painted with geometrical designs in purple. These pots like the sherds found in the burned layer belong to the transition period between the late EB and MB I periods. Beside that there were found two new types of pottery, flints, bronze hair-pins (?), skeletons of adults and children.

Tell el 'Ajjūl

(British School of Archaeology in Egypt; directed by Sir Flinders Petrie.)

SIR FLINDERS PETRIE has sent us the following:

The continuance of the clearance at Tell el 'Ajjūl, about five acres, has opened a further view of the wide intercourse of the world in the Hyksos age. The hoards of pedlars in old material seem to have been gathered from all the length of Syria. One of the large gold plaques of the Great Mother is identical with one from Ras Shamra. Other evidences are in the many samples of fine granular gold work, the best of them on the Persian weight; the copies are on the North Syrian and the bad attempts on the Egyptian weight. Further afield there are many gold torque ear-rings of regular Irish fabric, notable for their brilliant surface, implying very pure gold. On the other hand, there is another large dagger of Luristan type, and one with closely ribbed band of the Caucasus type. A great number of toggle pins, many of gold, have

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both the ribbed and the twisted types of the Caucasus. Thus most of what is notable here has nothing to do with Palestine, but would be as much in place in a museum at Antioch or Erzerum. The greatest need now is the coupling of other places all up Syria, before we can understand Palestine politics. The lack of reporting in detail from other centres keeps us in the dark.

A similar set of problems appears in the painted pottery. That—like the gold work—is plainly not Palestinian, but comes from several unknown sources. One deposit of foreign pottery, in a stone-lined pit of a tomb, contained a complete jar, and large parts of three others, with animal painting of a spirited character. With these was a piece of orange-coloured late 'Anatolian' bowl, and a piece of Early Cypriote imitation; so the historical position is known within a generation. As the palm occurs in the painting the source cannot be north of Cilicia or Seleucia, and the large fish imply a coast land. Again, work in the north is essential for the valuation of Palestine history.

Tell ed Duweir

(Wellcome Archaeological Research Expedition to the Near East; directed by J. L. Starkey.)

A SECOND season at Tell ed Duweir has enlarged the historical horizon to be dealt with on this site; from the stratified sherds examined from a 30-foot section cut last year, it was evident that early Bronze Age¹ civilization was well represented. Work on the upper terrace of a ridge, across the western valley from the tell, revealed natural pockets and caverns in the soft limestone filled with domestic rubbish of the early Bronze Age, and the caves had been artificially enlarged for use as dwellings in that period. Later they had been re-used as burial places; the pottery, therefore, had been much disturbed and covered a long range of time. The early forms were mostly hand-made, though a tournette was used for finishing; about 20 per cent. show a haematite slip, hand burnished. Beads of advanced technique, and a small bronze knife, as well as rough castings of bronze weapons, bear witness to the free use of this metal, in a period contemporary with the proto- and early dynastic ages in Egypt.

In a large necropolis of the latest phase of the early Bronze Age culture, 120 graves have been recorded. A small oval chamber, approached by a vertical shaft, usually contained a single contracted burial. The funerary equipment comprised a water-jar of flat-based ovoid form, a small squat jar with two handles, a flat bowl, a four-lipped bowl, used as a lamp, and small weighted javelins and darts, as well as the more regular dagger.

¹ The term 'Bronze Age' is used in the generally accepted sense of Palestinian sequence, without reference to metallurgical analysis, which we now await.

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The outer defence wall of the Jewish period has now been traced all round the tell, and the construction of its three sections has been noted. The lowest courses were built at a batter, of large stones laid dry, with small ones wedging them in position. The middle courses were of small stones, built almost vertically, while the uppermost courses were of unbaked mud brick, laid in mud mortar.

The two latter were originally coated with a fine face of white plaster, but this has been much damaged by fire; in fact the walls were finally brought down during an attack about 588 B.C. when the city was destroyed.

Contrary to expectations no further tombs of the Iron Age were found on the lower slopes below the north-west corner of the mound. Here the excavations proceeded southwards, exposing the edge of the counter-scarp of the Hyksos fosse, to a point where a drainage trench turned westward into the valley below. High on the slopes, and below the limestone packing of the white plastered revetment, which rises from the fosse, were a few tombs, which provide new evidence for dating the so-called Hyksos defences. A tunnel cut through the packing of the revetment, appears to be an attempt to penetrate the fortifications, and may be due to the early campaigns of the Egyptian forces in the XVIIIth Dynasty.

Single burials of the early Jewish kingdom were cut in the filling of the Hyksos fosse, but these had not disturbed the thick walls of a rectangular building, which proved to be a small temple of the XVIIIth-XIXth Dynasties. A small anteroom led to the main apartment, where three rows of low benches skirted the walls, with offering bowls still in place. More bowls were stacked in three niches in the east wall.

The altar and the shrine behind it were approached by three steps and in the corner of the shrine, ivory and glass toilet objects were found. To the left of the altar was a pottery bin for meat offerings, and to the right a stand and bowl for libations. Two smaller apartments beyond the low flanking walls of the shrine were for the priests' use.

The rubbish pits, outside the temple, produced cylinder seals, beads, and carved ivories, as well as the fragments of a ewer, bearing Sinaitic-Canaanite script above figures of animals painted in red.

Tell el Fūl

(American School of Oriental Research in Jerusalem; directed by Dr. W. F. Albright.)

AFTER an intermission of eleven years the excavation of Tell el-Fūl was resumed in September 1933, under the auspices of the American School of Oriental Research in Jerusalem. Dr. W. F. Albright directed the expedition,

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with the assistance of Mr. P. B. Upchurch and Mr. William Gad. Work continued for some four weeks and was devoted partly to the complete clearance of the western part of the ancient fortress in the centre of the hill, and partly to the clearance of a Hellenistic village area on the eastern edge of the ancient site. The earthquake of 1927, which had caused the collapse of various exposed walls in the fortress, made it possible to clear more extensively without destroying ancient remains unnecessarily.

The identification of Tell el Fūl with Gibeah of Saul and with Gibeah of Benjamin is absolutely certain, and is accepted by all competent scholars. Since these places are frequently referred to in the Bible, as well as by Josephus, a close correlation between the archaeological results and the documentary materials was to be expected, and was, in fact, established by the first campaign in 1922. The most important discovery of this season was that of the fortress walls of Saul's time, i.e. from the end of the eleventh century, were actually only the south-west corner tower of a much larger citadel, together with the immediately contiguous walls of the citadel. The construction is typically Iron Age in character, with casemate walls and outside corner towers. The pottery was found to be the same as had been determined already in our first campaign, and its date about 1000 B.C. is quite certain, as a result of the work on ceramic chronology which has been done since the first campaign at this site. The Hellenistic village was occupied mainly during the third and second centuries B.C., as shown both by pottery and by three bronze coins of Ptolemy Philadelphus. Among objects found during the excavations were twelve stamped jar-handles of the late Jewish monarchy.

A preliminary report of this campaign has been published in *BASOR*, No. 52, pp. 6-12.

Tell el Jerīshe

(Hebrew University, Jerusalem; directed by Dr. E. L. Sukenik.)

THE tell is situated 5 km. north of Jaffa near the small village of Jerīshe on the Yarkon river, and is popularly known as 'Napoleon's Hill'. Its highest point rises 33 m. over sea-level; its surface is 40 dunums, divided into two hillocks of different size. The higher and bigger hillock is on the south; the northern rises to 20-24 m. only. Between the two there is a narrow valley running from east to west.

A trial sounding was undertaken on the site in the northern part of the tell by the excavators in 1927. It revealed the existence of Middle and Late Bronze buildings; on the western slope a small quantity of Early Bronze pottery was found. No remains later than the Late Bronze Age were discovered

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in this part of the tell. On the other hand, a sounding made in the southern part led to the discovery of later settlements down to the Early Iron period.

The aim of the 1934 excavations was to make certain what historical periods were represented on the site. The work was concentrated on the south-western part of the tell. At a depth of half a metre below the surface-wall foundations were found, most of which had been destroyed by surface ploughing. Comparing the pottery found at this level with the pottery found at Samaria it seems clear that the latest settlement ceased to exist towards the end of the tenth century B.C. The remains of a second level began to appear at a depth of about 80-100 cm. This second settlement also belongs to the Early Iron Age. There are traces of destruction dividing the two levels. The walls of the second settlement were sunk in heaps of burnt bricks. The brick walls at this level were found in a state of complete decomposition; only occasionally were complete or even fragmentary bricks found. Below the brick debris a thick stratum of ashes was found, traces of which could be seen all over this level of the excavations. The third settlement on the site was therefore destroyed by a violent conflagration. Some time seems to have passed between the destruction of the third settlement and the building of the second, as during the interval the brick walls were entirely broken up and washed away by the rain, the bricks being left scattered all over the site. In the restricted area excavated in this level no complete remains of walls could be traced.

Below the conflagration level so-called 'Philistine' potsherds began to be found. They appeared together with Cypriote pottery and other sherds of Late Bronze Age. As the excavation was made at the end of the tell, it is possible that this place served as a dump for the pottery fragments of various periods. Accordingly, it seems preferable to wait for a continuation of the excavations before drawing any conclusions from the appearance of the 'Philistine' sherds together with Late Bronze pottery.

Apart from the pottery, the small finds included a 'heart scarab' of green stone, containing passages from the 30th chapter of the Book of the Dead (c. the XIXth Dynasty); together with scarabs of various periods, a Babylonian cylinder seal of Late Bronze Age, several iron objects, a considerable quantity of bronze objects, faience amulets and many flints.

Wādi Maghāra

(Joint Expedition of the British School of Archaeology in Jerusalem and the American School of Prehistoric Research; directed by Miss D. A. E. Garrod.)

THIS was the final season on this site; work was begun on the 2nd April and closed down on the 25th August. Digging has been carried on in the Tābūn

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Cave only, the object in view being to clear a wide area in front of the cave in order to explore more fully the deep layers reached in a sounding last year.

In enlarging the trench and sounding dug last year, we passed again through Layers D (Lower Mousterian), E_a-E_d (Acheuleo-Mousterian), F (Upper Acheulean), and G (Tayacian). No layer was found below G, which rested directly on the bedrock.

A very large number of flint implements was found, especially in Layer E, and good representative fauna was also found throughout this layer. This includes rhinoceros, hippopotamus, and two tusks of elephant, one from the base of E_c, the other from the upper part of E_d. The only other site from which Pleistocene elephant is known in Palestine is the well at Bethlehem investigated by Miss D. M. Bate in April of this year. The value of the Tābūn elephant lies in the fact that it can be dated to the middle of the Riss-Wurm interglacial, but the fact that no molars were found will make it difficult to determine the species.

A human molar was found in Layer E_b, close to the north-east wall of the cave, but no other human fragments were present in the lower layers.

The excavation of the Tābūn is now complete for purposes of publication, but it is clear that there is a large swallow-hole in the middle of the cave, the centre of which lies under the deposits left in place on the south-west side. The archaeological layers from E_d downwards have subsided into this hole as the result of subterranean drainage, and the task of clearing it out would involve several seasons of work and heavy expense. From my observations in the part already excavated I think it unlikely that this would give any very valuable results, or that any layers older than G are present.

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